Maktubat-i Imam-i Rabbani
Partial Translation
Rough Draft

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January 10, 2017

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Publisher:

Aklima Akter
Sufi Peace Mission
4A Gulshan Avenue
Dhaka 1212 BANGLADESH ©2015 Irshad Alam Mujaddidi

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Chapter 1

Prefaces

1.1 Invocation

By the assistance from God and by the grace of the all-compassionate
(*Ba-madad-i yazdani va fadl-i rahmani*)
Bismi 'llahi 'l-rahim
All praise is to Allah the lord of the worlds, ?????????????????????? (*Al-hamduli 'llahi rabbi 'l-'alamina, ad'afa ma hamidahu jami'u khalqihi kama yuhibbu rabbuna wa yarda. Wa 'l-salawatu wa 'l-salamu 'ala arsalahu rahmatan li-'l-'alamina. Kullama dhakarahu 'l-dhakiruna, wa kullama ghafala 'an dhikrihi 'l-ghafiluna, kama yanbaghi lahu wa yahra, wa 'ala alihi wa ashabihi barazahi 'l-tuqa 'l-nuqa.*)

This is the first volume of the holy Maktubat. It has been written by Hazrat the succour of the realizers of God, the pole of the gnostics, demonstration of the Muhammadan saint-hood, proof of the Mustafan sharia, the foreman of Islam and the Muslims, our shaykh and our imam, Shaikh Ahmad Faruqi Naqshbandi, may Allah (S) give him peace, and preserve him. (*Hadrati ghawthi 'l-muhaqqiqina, qutbi 'l-'arifina, burhani 'l-wilayati 'l-muhammadiyati, hujjati 'l-shari'ati 'l-mustafawiyyati, shaikhi 'l-Islami wa 'l-muslimin, shaikhina wa imamina, Shaikhu 'l-Ahmadu 'l-Faruqi 'l-Naqshbandi, sallamahu 'llahu subhanahu wa abqahu*)

This small and insignificant creature ??????????????????????/ Yar Muhammad Junior Badakhshi Talaqani has collected and published We ask for guardianship and success from Allah (S). (Wa 'l-mas'ulu mina 'llahi subhanahu 'l-'ismatu wa 'l-tawfiq).

Chapter 2

Maktubs to Khwaja Baqi bi-'llah

2.1 Maktub 1.01

To Khwaja Baqi bi-'llah — And he is the perfect guide who can bring others to perfection as well (*Wa huwa 'l-shaikhu 'l-kamilu 'l-mukammilu*), the medium to the levels of friendhood (*'l-wasilu ila 'l-darajati 'l-walayati*), guide to the tariqa where the end has been inserted into the beginning (*'l-hadiy ila 'l-tariqi 'ndiraji 'l-nihayati fi 'l-bidayati*), one who strengthens the pleasing religion (*mu'ayyidu 'l-dini 'l-radiy*), our shaykh and our imam (*shaikhuna wa imamuna*), 'l-shaikh Muhammadi 'l-Baqi 'l-Naqshbandi 'l-Ahrari, may Allah sanctify his sacred secrets, and may Allah the exalted make that grow as a moon grows towards its fullness. (*qaddasa 'llahu ta'ala sirrahu 'l-aqdasa wa ballagahu 'llahu subhanahu ila ma yatamannahu 'qsa*)

2.1.1 Clarifying the states interrelated to the manifest names

Presents the least of the servants Ahmad to your blessed presence. Let me describe my disturbed (*parishan*) state. In the middle of the path, the self-disclosure of the manifest name self-disclosed (*tajalli-i ism al-zahir mutajalli gasht*) in such a way that I found the elect self-disclosure (*tajalli-i khass*) separately in every thing (*ashya'*). In particular, I am finding that self-disclosure in the clothes of women, especially in every [bodily] part of theirs separately. Unwillingly, I became obedient (*munqad*) to them in such a measure that it cannot be described. The self-disclosure that was [manifested] in their clothes was incomparable. Such a superlative form of subtle specificity and astonishing beauty (*khususiyat-i lata'if, muhassinat-i 'aja'ib*) that was in these clothes did not appear on any other place. As a result, I used to melt (*gudakhtan*) like water before them. Such a self-disclosure was disclosed separately in every food item, drink, and clothes [as well]. The deliciousness and sweetness (*latafat, husnat*) that was seen in that sweet and delicious food was not seen in other [food.] This same difference was there between sweet water and normal water. Instead, in every delicious or sweet food, I found the same specifity of perfection (*khususiyat-i kamal*) in differing degrees. I am unable to describe the specifities of this self-disclosure via letter. If I were present before you, possibly then I could.

In the interval of time that all these self-disclosures appeared, I [refused to let them distract me, instead] still kept alive to desire to meet that sublime friend God. And as much as possible, I did not pay any attention (*multafat*) to those [self-disclosures that were really distractions]. Nevertheless, I was predominated (*maghlub*) [by my state] .

And in this interval of time, I learned these [two things]:

1. this self-disclosure [of the manifest name that the *zahir* possesses] is not inconsistant with that relationship of incomparability (*nisbat-i tanziyyahi*) [that the *batin* possesses]. And

2. the *batin*, inner realm is captivated by that relationship [of incomparability], and it truly does not pay any attention to the *zahir*, outer facade .

[And as a result, both of these two occurences takes place:]

1. [*Zahir:*] Since the outer facade (*zahir*) is empty of that relationship [of incomparability], and has nothing to do with it (*khali, mu'attal*), it has been given that self-disclosure [of the manifest name]. And

2. [*Batin:*] On the other hand, I found that my inner realm (*batin*) successfully kept the focus on God, having turned away (*mu'ird*) from all the knowledge-forms and manifestations (*ma'lumat, zuhurat*) [that distracts one from God]. [1]

2.1.2 Manifesting the true type of tawhid

Since the *zahir* is focused on manyness and duality (*kathrat, ithnaniyat*), it has received the felicity of these self-disclosures. After some time, these self-disclosures became hidden, and that same relationship of bewilderment and ignorance (*hayrat, nadani*) became my state. And those [above-mentioned] self-disclosures turned into nothing.

After that, a sort of elect annihilation (*yek fana'-i khass*) appeared. And the knowldeged entification (*ta'ayyun-i 'ilmi*) that had emerged after the previous entification was lost in this annihilation. And there was no longer any scope for saying or conceiving *I* [as the annihilation of my *nafs* was so complete]. At this time, the world of hidden *shirk* (*shirk-i khafi*) was destroyed, and the signs (*athar*) of [true] Islam came to manifest (*be-zuhur amadan*). And I saw my own good deeds as faulty (*did-i qusur*), and my intentions and instigations (*niyyat, khawatir*) stood accused (*mut-ham*). In summary, the signs of slavehood and nothingness (*'ubudiyat, nisti*) started to re-appear.

2.1.3 Ascent that goes above the *'arsh*

Via the blessing of the face-turning of Hazrat [Baqi bi-'llah], the Haqq (SWT) brought me to the reality of slavehood (*haqiqat-i bandegi*), and caused me to ascend, [even] above the throne of God (*'urujat bar fawqa muhaddid*). [2]

2.1.4 Unveiling the levels of paradise

I started the ascent after completing the [first] segment of the journey (*tayy-i musafat*). When I ascended above the throne, I witnessed (*mash-hud gasht*) the place of eternal bliss [that is paradise] below. At this time, this idea emerged in my mind that I should witness the stations of a few people that are located there. When I face-turned [in that direction], I viewed (*nazr*) their stations (*maqam*) there, and I saw those individuals within those "places of containment" (*mahall*) [i.e. their maqams] commensurate to their ranks (*makanan*), honor (*makanatan*), longing and tasting (*shawqan, dhawqan*).

When I ascended, I witnessed (*mash-hud*) above the *'arsh* the stations of the magnificent sufi shaykhs (*masha'ikh-i 'izzam*), the imams of the prophet's family (*a'imma'-i ahl-i bait*), the well-instructed caliphs, and the elect station of the prophet (*maqam-i khassa'-i hadrat-i risalat panah*). *salla 'llahu ta'ala 'alaihi wa 'alaihim.* In the same way, I also witnessed the stations of the rest of the nabis and rasuls [i.e. prophets] in accordance to their difference [in honor], and the archangels, over the throne (*muhaddid*).

2.1.5 Manifesting the levels of some of the people of Allah

I ascended approximately the distance that is between the center of the earth and the *'arsh* plus more. And I ended when I reached the station of Hazrat Khwaja Naqshband (*qaddasa 'llahu ta'ala sirruhu*). Above that station, instead slightly above it on that same station was the places for several sufi shaykhs e.g. Shaykh Ma'ruf Karkhi, Shaykh Abu Sa'id Kharraz. And the rest of the sufi shaykhs, some of them were on that very station, and some others were below that station, e.g. Shaykh 'Alawu 'l-Dawla, Shaykh Nazim al-Din Kubra. Above that station were the imams of the prophet's family. And further above were the well-instructed caliphs (*ridwanu 'llahu ta'ala 'alaihim*

[1] literally: Truly, I found that my inner realm (*batin*) has not missed the target, and has turned away (*mu'ird*) from all the knowledge-forms and manifestations (*ma'lumat, zuhurat*)

[2] Aftabi translates *muhaddid* interpretively as *'arsh*, i.e. throne of God

ajma'in). The stations of the other prophets were on one side of the station of that sovereign who is our prophet (*'ala nabiyyina wa 'alaihim al-salawatu wa 'l-salam*). Similarly, stations of the lofty angels were located on the other side of the [prophet's] station separately (*salawatu 'llahu wa salamuhu 'ala nabiyyina wa 'alaihim ajma'in*). However, the station of [prophet Muhammad], the sovereign of the cosmos was in the highest and leading position (*fawqiyyat, sarvari*). Allah (S) allows us to know the realities of the matter, all of them. (*Wa 'llahu subhanahu a'lamu bihaqa'iqu 'l-amr, kullaha.*).

2.1.6 Describing the states: His own and the disciples

By the grace of Allah (S), I could ascend (*'uruj*) whenever I wanted to, sometimes I ascended even when I did not want to. And I saw other things also. And in some of the ascents, traces (*athar*) were caused, but I forgot most of them. Although I wanted to write some of the states while I was writing this letter, I could not because those matters were so trifling. Instead, I repented from and sought forgiveness (*tawba, istighfar*) for them. Some of the times, I wanted to write them but finally I could not. Writing more would be rude.

The *hal* of Mulla Qasim 'Ali is better. He is predominated by [the *hal* of] perishment and drowning (*ghalba'-i istihlak, istighrak*). From all the stations of jadhba, he has set his feet above. Previously, he saw the attributes as the prototype (*asl*). Currently, he is seeing the attributes as separate from himself, and he is finding himself as sheerly empty (*khali mahd*).

Even that, he is finding the light that keeps the attributes standing (*qa'im*) as separate from himself. And he is also finding himself on the other side of that [light]. The other sufi brothers are also progressing day by day. Insha' Allah, I shall present it in the next letter in detail.

2.2 Maktub 1.02

To Khwaja Baqi bi-'llah
Summary: Clarifying the attainment of progress and the dispute for superiority (*husul-i taraqqiyat, mubahat*), by the grace of God (*be-'inayat-i khodavandi*) (JS)

Presents the lowly slave Ahmad to your sublimeness that a few days before the blessed month of Ramadan, Mawlana Shah Muhammad brought to me your instruction to do *istikhara*. There is no opportunity for me to visit you before Ramadan, and so I am consoling myself by hoping that I would go after Ramadan. By the grace of God (*be-'inayat-i khodavandi*) (*jalla wa 'ala*), and by the blessing of your sublime face-turnings (*tawajjuhat*), effusions (*fa'id*) are raining on me in torrents. How would I present it?

Man an khakam, ibr-i??? naw bihariy

To express such states shows impudence and rudeness (*jur'at, gostakhi*) and it gives the feeling of pride and indifference (*iftikhar, mubahat*).

Chun shamra??? bardasht az khak
begozaranam sher ze aflak

For me, the world of sobriety and ever-abidingness (*'alam-i sahw, baqa'*) has began at the end of the month of *Rabi'u 'l-akhir*. So far I have been receiving an elect (*khass*) *baqa'* at every moment.

That *sayr* begins from self-disclosure of the person of God (*tajalli-i dhati*) that Shaykh Shaykh Muhyi al-Din ['Abdu 'l-Qadir Jilani] narrated. God sometimes is giving me sobriety, and some other times he is giving me intoxication (*sahw, sukr*). During descent and ascent (*nuzul, 'uruj*), he is pouring into me amazing knowledges never known before. On every level (*martaba'*), he is ennobling me with elect pure-heartedness and *ikhlas*. [3]

How can I present the amazing and *baqa'* and *ihsan* that I attained on the 6th of Ramadan? I realized that this is the ultimate thing that my [level of] preparedness (*nihayat-i isti'dad*) allows me to attain, and I also received the arrival (*wasl*) appropriate for the *hal*. The manner of jadhba at

[3] Amritsari interprets *ihsan* here as *ikhlas* and thats what I am accepting. That is also how my sufi shaykh interprets *ihsan*. On the other hand, Aftabi interprets it as "seeing Allah through human eyes," and I believe he is wrong. Because the Mujaddid explains that it is impossible to see God in this world, though the prophet saw him in the miraj because he went out of the temporal world, in the *Mabda' va Ma'ad*.

this time ended here (*jihat-i jadhba' aknun tamam shud*) and the *sayr fi-'llah* appropriate to the station of jadhba started.

The more complete (*atamm*) would one's *fana'* become, the more perfect (*akmal*) would one's *baqa'* become. And the more perfect one's *baqa'* would become, the more sobriety (*sahw*) one would realize. And the more sobriety one would realize, one would be entrusted with more of the knowledge conforming to the illuminated sharia (*ifada'-i 'ulum-i mawafiq-i shari'at-i gharra miy-aftad*).

Since the prophets (*'alaihim al-salawatu wa 'l-salam*) possessed a perfect sobriety (*kamal-i sahw*), the knowledge (*ma'arif*) that comes from them is the sharia. So opposing the doctrines of faith (*'aqida*) that they have clarified on the person and the attributes (*dhat, sifat*) of God would come from intoxication (*baqiyya'-i sukr*).

Most of the knowledge that is pouring on me now-a-days clarifies the knowledge (*ma'arif*) of the sharia in a differentiated format (*tafsil*). The knowledge established via demostrative proof (*'ilm-i istidlali*) are being established via unveilings or axiomatically (*kashfi, daruri*). And the undifferentiated matters are being realized in a differentiated format (*ijmal, tafsil*).

If I speak
its explanation would be limitless

Gar beguim
Sharh-i iyn biy hadd shud

I am getting afraid lest I become rude.

The slave should know
what are his limits

Bandeh bayad
Keh hadd-i khod danad

2.3 Maktub 1.03

To Khwaja Baqi bi-'llah
Presents that the sufi brothers who are here and the sufi brothers who are there, both are confined in the same station. It is hard to bring them out of that station. I am failing to find that measure of power in me that is appropriate to that station.

May Haqq (SWT) grants progress (*taraqqi*) via the blessing of your noble face-turnings, hazrat (*be-barakat-i tawajjuhat-i 'aliyya'-i hadhrat-i iyshan*). A person close to me has advanced (*gozasht*) from the said station, and reached the beginning of the self-disclosure of the person of God (*muqaddama'-i tajalliyat-i dhati*) — his *hal* is very beautiful; it is as if he is following me step by step. I hope that the same [beautiful *hal*] happens to the rest [of the sufi brothers].

Some of the sufi brothers there do not relate to the path of the *muqarrabin*, near ones, instead they relate to the path of the *abrar*, ordinary pious. In summary, the certitude in belief (*yaqin*) that they have attained, that is enough for them. They should be instructed to remain on that same path [of the ordinary pious, *abrar*].

God has created different people
for different tasks

Har kasiy-ra
har kariy-i sakhtand

I am not mentioning their names, as they are not hidden from you. Writing more would be rude. On the day that I was writing this letter, Mir Sayyid Shah Hussain saw in meditation (*mashguli-i khod*) that he has reached a huge gate. He estimated that this is the gate of bewilderment (*hayrat*). He saw himself and you [Khwaja Baqi bi-'llah] there. He tried to cross the gate but failed, he could not [even] raise his feet.

2.4 Maktub 1.04

To Khwaja Baqi bi-'llah
Summary: Clarifying

1. the excellences of the month that is magnificent in measure, which is the month of Ramadan

2. the Muhammadan reality (*haqiqat-i muhammadi*)

Presents the lowly servant Ahmad: For a long time, I have not been receiving any letter from your sublime court, and I am looking towards the path for it.

2.4.1 Ramadan: Its excellences

The blessed month that is the month of Ramadan is arriving. This is the month in which the sagacious Quran (*qur'an majid*) was sent down. [Indeed, the Quran] comprehends all the perfections whether it is related to the person of God or related to his modes (*kamalat-i dhati, shuyuni*). And [the Quran] is inside the circle of the prototype (*da'ira'-i asl*). No shadowness (*zilliyat*) may corrupt [the Quran], and the supreme receptivity (*qabiliyyat-i uwla*) [i.e. the Muhammadan reality] is the shadow of [the Quran].

[The month of Ramadan] has a distinct inter-relationship (*munasabat*) with [the Quran]. And it is due to this [distinct inter-relationship] that [the Quran] has been sent down in this month. [This Quranic verse] *the month of Ramadan wherein the Quran was sent down (*Shahru ramadana 'lladhi unzila fihi qur'ana.*)*[4] establishes [this inter-relationship]. As a result [of this inter-relationship, two things happen. They are:]

1. This month [of Ramadan] comprehends all good and blessings (*khayrat, barakat*). Year-long whatever good or blessing that anyone attains in any manner, it is like a drop from that endless sea. By the blessing of this magnificent month, if one spends this month in peace (*jam'iyat*), he would spend the whole year in peace, and if he spend this month scattered (*tafriqa'*), he would spend the whole year scattered. Therefore, blessed (*fatubi*) is he on whom this blessed month is well-pleased and who is well-pleased on it, and on whom [this month] is displeased (*sakhita*), he is forbidden from the blessings, and he is deprived of the good.

2. It is sunna to recite the entire Quran in this month [of Ramadan], so that [the reciter] attains all the perfections and good, both prototypal and shadow-derived (*jam'i kamalat-i asli va barakat-i zilli*). If he recites the entire Quran in this month, it may be hoped (*yurja*) that he would not be deprived of its blessings (*yuhrimu min barakatihi*), and would not be forbidden from its good (*yumni'u min khayratihi*). The days and nights of that month has their unique blessings. Possibly that is the reason why the excellence of breaking the fast without delay (*ta'jil-i iftar*), and eating the pre-dawn meal late (*ta'akhkhir-i tasahhur*) have been narrated, so that recompenses for both the times (*ajra'-i waqtayin*) are kept separate.

[4] Q

2.4.2 Muhammadan reality

On the above-mentioned supreme receptivity (*qabiliyat-i uwla*) or the Muhammadan reality (*haqiqat-i muhammadi*) (may its manufestation be given benediction and peace, *'ala mazharha 'l-salawat wa 'l-taslimat*), some have ruled that it is

1. the receptivity of the person of God (*qabiliyat-i dhat*)

2. that has resulted after [that person of God] has been qualified with all the attributes (*qabiliyyat-i dhat ast mar ittisaf-i jami'i sifat*).

However, [in the Mujaddid's view] it is not correct. Instead, [the Muhammadan reality] is:

1. the receptivity of the person of God (*qabiliyyat-i dhat ast, 'azza sultanahu*) on the crossing-over of knowledge (*mar i'tibar-i 'ilm ra*)

2. [That receptivity] comes from (*muta'alliq shud*) all the perfections that belongs to God's person or belongs to his crossing-overs. (*be-jami'-i kamalat-i dhati va shuyuni*)

3. [And those perfections] are the outcome of the reality of the sagacious Quran (*keh hasil-i haqiqat-i quran majid ast*). [5]

On the other hand, the reality of the other prophets (*haqa'iq-i anbiya'-i digar*) is the

1. receptivity of qualification (*qabiliyyat-i ittisaf*)

2. that is inter-related to the house of the attributes (*keh munasib-i khaneh-i sifat ast*)

3. and also that is the barzakh between the person of God and his attributes (*va barzakh ast miyan-i dhat-i jalla shanuhu va sifat-i u*).

[5] I do not guarantee the accuracy of these few lines, as I could not understand them

DRAW PICTURES 1. Muhammadan reality a. Mujaddid b. other masters
2. other prophet's realities

This very [supreme] receptivity (*qabiliyyat-i [uwla]*) [i.e. the Muhammadan reality] has turned into different realities when it observed the different crossing-overs (*i'tibarat*) that had been inserted into [the *dhat*, the person of God]. (*Ham-iyn qabiliyat, be-malahazza'-i i'tibarat (keh mundarij an dar vei) haqa'iq-i musta'adeh gashteh.*) Now the [supreme] receptivity (*qabiliyyat-i [uwla]*) that is the Muhammadan reality (*haqiqat-i muhammadi*). [That Muhammadan reality] indeed has shadowness (*zilliyat darad*), [i.e. it is not the prototypal person of God]. However, still [that supreme receptivity] is not colored by the color of the attributes, and there is no intermediary between [that supreme receptivity and the person of God. That is, the supreme receptivity is directly connected to the person of God without going through the attributes]. The realities of all those people who drink at the Muhammadan drinking-place (*haqa'iq-i jama'a'-i muhammadi 'l-mashrab*) is the receptivity of the person of God (*qabiliyyat-i dhat ast, 'azza shanuhu*) on the crossing-over of knowledge (*mar i'tibar-i 'ilm ra*) that comes from some of those perfections (*keh muta'alliq shud beh ba'd an kamalat*). That Muhammadan receptivity is the *barzakh* in-between the person of God and the multiple receptivities (*qabiliyat-i muta'addida'*) [that belong to all those people who are *muhammadi 'l-mashrab*].

And the ruling on those few [*Muhammadi al-mashrab*], due to that, is that they arrive on the house of the attributes, and that is all. (*Va hukm-i an ba'd be-wasta'-i an-ast keh u ra, dar khaneh-i sifat, qadamgah ast, va bas*). The end of the ascent (*nihayat-i 'uruj*) of that house (*khaneh*) [of the attributes] is at that [supreme] receptivity. Therefore, necessarily, that [supreme receptivity] has been put into a relationship with (*nisbat kardeh*) that master [Muhammad] (*'alaihi 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu*) [6].

Those [masters] have ruled that this receptivity of qualification (*qabiliyyat-i ittisaf*) would be never removed, [and as a result], the Muhammadan reality would always exist, as a barrier (*ha'il*) [between the *salik* and the person of God]. (*Va chun iyn qabiliyyat-i ittisaf har gaz mar tafa' namishud, va an ba'd hukm kardeh be-ankeh haqiqat-i muhammadi hamisheh ha'il ast.*)

Otherwise, [if the Muhammadan reality did not exist], it would be possible for the Muhammadan receptivity (salam) to rise above the sight of the contingent beings. Or nstead it indeed happens sometimes. Here you may note that the Muhammadan receptivity (salam) is merely an *i'tibar* in the person of God. (*Va illa qabuliyat-i muhammadi ra — salam — keh mujarrad-i i'tibar ast dar dhat-i jalla shanuhu. Irtafa' az nazr-i mumkin ast, bilkeh waqi' ast.*).

[The Mujaddid received a new knowledge —] what takes place is this:

1. The receptivity of qualification (*qabiliyyat-i ittisaf*) is indeed an *i'tibar*.

2. [Yes! The *i'tibarat* are far more refined and sublime than the attributes. And so normally they cannot take on the qualities of the lower-level things such as an attribute] (*agarcheh, amma*).

3. However, [in this case, the receptivity we are talking about is the receptivity of qualification. And it] is a *barzakh*, [and so it is open towards both the sides, the side of the person of God, as well as the side of the attributes.]

4. As a result, [that receptivity of qualification] has taken on the color of the attributes.

5. [And it is already well known that the attributes] exist in the outside with an additional existence (*dar kharij mawjud and, be-wujud-i za'id*) [instead of it being merely a concept, *i'tibar*], and so it is impossible for [the attributes] to be removed (*irtifa'-i u az imkan bar-amadeh*).

6. As a result, it is ruled that the barrier exists (*va hukm mikonand be-wujud-i an ha'il*) [in-between the *salik* and the person of God. And that barrier is the receptivity of qualification, *qabiliyyat-i ittisaf*, also called the Muhammadan receptivity, *qabiliyyat-i muhammadi*. Yes! The Muhammadan receptivity is a thing which is only conceptual and thus flimsy, however, still it cannot be removed as it has become permanent by taking on the color of

[6] since it is the prophet Muhammad who ascended closer to God than anyone else, on the night of the miraj

the attributes, which indeed have external existence]. (*Va qabiliyyat-i ittisaf, agarcheh niz i'tibar ast, amma be-wasta'-i barzakhiyyat, rang-i sifat gerefteh, keh dar kharij mawjud and, be-wujud-i za'id, va irtifa'-i u az imkan bar-amadeh, va hukm mikonand be-wujud-i an ha'il*).

Plethora of such knowledge — that originates from that union of prototypeness and shadowness (*jam'iyyat-i asalat va zilliyat*) — are pouring onto me. Most of it are being written on pieces of paper. The station of poleness (*maqam-i qutbiyyat*) is [the station of subtle knowledge] that comes from (*mansha'-i va qa'iq-i*) the knowledge of the shadow-like station (*'ulum-i maqam-i zilli ast*). And the level of solitariness (*martaba'-i fardiyyat*) is the medium of the advent of the knowledge of the circle of the prototype (*darud-i ma'arif-i da'ira'-i asl*). Distinguishing between the shadow and the prototype is not possible without bringing together these two felicities [of poleness and solitariness].

It is for this reason that some sufi masters [e.g. Ibn Arabi] do not consider the supreme receptivity (*qabuliyyat-i uwla*), also called the first entification (*ta'ayyun-i awwal*), to be additional to the *dhat*, Instead, they consider the self-disclosure of the person of God (*tajalli-i dhati*) to be the witnessing of the said [supreme] receptivity (*shuhud-i an qabiliyyat*). [Ibn Arabi is wrong here, and] instead, the truth is what I have verified, and the matter is what I have revealed.

And Allah (S) verifies the truth. And he is the one who guides towards the path. (*Wa 'l-haqqu ma haqqaqtu, wa 'l-amra ma awdahtu. Wa 'llahu subhanahu yuhiqqu 'l-haqqa. Wa huwa yahdi 'l-sabil*).

I have not been able to complete the treatise [of *Mukashafat-i 'Ayniyya'*] that you have instructed me to write. The drafts are lying around. It is God (*ilahi*) who knows what wisdom is there in it being late. Writing more would be rude (*gostakhi*) and lack of adab.

2.5 Maktub 1.05

To Khwaja Baqi bi-'llah
Summary: Recommending a sincere friend Khwaja Burhan al-Din

Presents this lowliest servant: You may have perused the *risala'* i.e. treatise [*Mukashafat-i 'Ayniyya'*] clarifying the tariqa of the hazrats of khwajegan (*qaddasa 'llahu ta'ala asrarhum*) that I wrote and sent you. It is still in a draft form. Because Khwaja Burhan al-Din was leaving in a hurry, I did not have enough time to complete the writing, and so I could not explain the subject clearly. It is possible to add some more knowledges (*'ulum*) to it.

Once I was reading the *Risala'-i Silsilat al-Ahrar*, and at that time this idea cam to my mind that I should request you that you write something on that subjects of some of the knowledges in that *risala*. Or you instruct me to write it. This idea became very strong . In the meantime, some of the knowledges of that risala poured [into me.]

In summary, some of the required knowledges (*ma'dhur-at-i ba'di 'ulum*) of that risala [i.e. the *Risala-i Silsilat al-Ahrar*] were clarified (*mubayyin*). Now if this draft can be made the epilogue of that risala, it can be. Or a few appropriate sections from that draft are selected and annexed (*intikhab, mulhaqq*) to that risala, it can be.

To write too much is outside the boundaries of adab. Khwaja Burhan has already done quite a bit of work [on the sufi path of *suluk*], and he has received the third sayr that is related to the station of jadhba (*sayr-i sevam keh munasib-i maqam-i jadhba'*). He is worried about his food and clothing. So I am sending him to your service. Whatever you decide, it would be appreciated.

2.6 Maktub 1.06

To Khwaja Baqi bi-'llah
Summary:

1. Clarifying the obtainment of jadhba and suluk
2. Nurturing the two attributes of jamal and jalal
3. Clarifying *fana'* and *baqa'* and all that is connected to them
4. Clarifying the superiority (*fawqiyyat*) of the Naqshbandi *nisbat*

2.6.1 *Jadhba, suluk, jamal. jalal*

Presents this lowliest servant Ahmad: Via the blessing of your exalted face-turning (*tawajjuh-i 'ali*), I have been receiving nurturing (*tarbiyat*)

through both the methods of jadhba and suluk, and I am being raised (*murubbi*) by both the attributes jamal and jalal. Currently, jamal is identical to jalal, and jalal is identical to jamal. Some annotations in the book *Risala'-i Qudsiyya'* [7] refuses to interpret that expression categorically (*sarih*) and instead has interpreted it allegorically (*mawhum*). However, its categorical meaning should be taken, not the allegorical meaning.

The evidence that I have realized such a nurture [i.e. through both the above-mentioned methods and attributes] is that I have attained *mahabbat-i dhati*, love of the person of God. Without realizing this [*mahabbat-i dhati*], such a nurture is impossible. This *mahabbat-i dhati* is the evidence of *fana'*. And *fana'* is forgetting the *ma sewa* [i.e. everything beyond God]. Therefore, until all knowledge leaves the expanse of one's breast completely and is substituted with unbounded ignorance [of God], one would not attain any measure of *fana'*. And this bewilderment and ignorance (*hayrat, jahl*) is ever-continuing (*da'imi*) — there is no possibility that it would go away. It is not that sometimes that [bewilderment and ignorance] is there, and some other times that is not there. In summary, before *baqa'*, it is sheer ignorance (*jahalat-i mahd*), and after *baqa'*, both ignorance and knowledge (*jahalat, 'ilm*) are brought together. It is as if in the fountainhead of ignorance, he is knowing (*dar 'iyn-i nadani beh shu'ur*), and in the fountainhead of bewilderment, he is present (*dar 'iyn-i hayrat be-hudur*). This is the homestead of *haqqu 'l-yaqin*, true certitude. And that *'ilmu 'l-yaqin* and *'ainu 'l-yaqin* are not veils to each other. And the knowledge that is attained before such an ignorance should not be taken into account. Despite this, if knowledge is attained, it is within oneself (*dar khod*), and if witnessing is attained, it is within oneself, and if knowledge or bewilderment (*ma'rifat, hayrat*) is attained, it is still within oneself. As long as one is looking outwardly even slightly, even though one is looking into oneself mostly, one remains deprived of the *fana'*. One's outwardly gaze must be cut off completely.

Hazrat Khwaja Baha'u 'l-Din Naqshband (*qaddasa 'llahu sirruhu*) has stated, *Whatever that the person of Allah sees after fana and baqa, he sees it within himself. Whatever he hears, he hears it within himself. Their bewilderment is within their own existences (*wujud-i khid *) [i.e. nafs]. (*Ahlu 'llah ba'd az fana' va baqa' har cheh binand, dar khod binand. Va har cheh mishanasand, dar khod mishanasand. Va hayrat-i iyshan dar wujud-i khod ast.*)* Here it is clearly understood that witnessing, bewilderment, knowledge (*shuhud, hayrat, ma'rifat*) — they all take place within the nafs, and that is it. None of them takes place outside the nafs.

If any of these three are outside [of the nafs (*khod*) even slightly], even when all three are within the nafs (*dar khod*) [mostly], one would not be able to attain fana. So how would he realize baqa? This is the ultimate degree of fana and baqa. This fana is unbounded (*mutlaq*), and unbounded fana is extensive (*'am*). Baqa happens commensurate to the fana. This is the reason that some of the people of Allah, after the realization of fana and baqa, still witness (*shuhud*) things outside [of their nafs] (*dar berun*). In contrast, the nisbat of these Naqshbandi hazrats are above all other nisbats [as they attain the ultimate fana and baqa, and as such they confine their gazes within their nafs.]

> Not everyone who has a mirror would be Alexander
> Not everyone who shaves his head would be a qalandar
>
> Neh har keh a'ina' darad, sikandari danad
> Neh har keh ser ??? , qalandari danad

Among the masters of this silsila, when only one or two have been honored with this nisbat after many centuries, then what can we say about the other silsilas? This is the nisbat of Khwaja 'Abdu 'l-Khaliq Ghujdawani (*quddisa sirruhu*), which Hazrat the khwaja of the khwajas i.e. Hazrat Khwaja Baha al-Din who is known as Naqshband (*quddisa sirruhu*) completed and perfected. Among their caliphs, Hazrat Khwaja 'Ala'u 'l-Din has been ennobled with this felicity.

> This work is felicity
> Onto whose fate does it lie?
>
> Iyn kar dawlat ast
> Kanun ta karar shud???????dehand

It is surprising that previously the trials and travails (*bala, musibat*) that came used to bring me

[7] These sayings in *Risala'-i Qudsiyya'* are from Khwaja Naqshband, Cf. Amritsari p.11, note 3

pleasure and joy (*surur, firahat*), and I used to seek that they increase. Whenever my worldly things (*amti'a*) became depleted, I welcomed it. And I used to seek that it happens more. On the other hand, currently I have descended onto the world of worldly resources (*'alam-i asbab*), and I am looking at my own incapacity and need (*'ajz, iftiqar*), and as a result, I worry if even a little harm catches me. However, that [worry] goes away in a few moments, and nothing remains. And similarly, before I used to supplicate not to ward off trial and travails but only to observe the command *Pray to me (*Ud'uni*)*[8]

In contrast, these days I pray to ward off travails. Before, I had no fear or grief (*khawf, huzn*) but currently they have returned. I understood that they[were gone] only due to my intoxication (*sukr*). When I attained sobriety (*sahw*), then I also attained back the incapacity, need, fear, grief, sadness, and happiness (*'ajz, iftiqar, khawf, huzn, ghamm, shadiy*) as it was in the beginning, like the common people (*'awamm al-nas*).

Previously, I did not pray to take away the problem, Yes! I did not like it in my heart (*dil ra iyn ma'na khwavish na-miy-amad*), but still I was predominated by my hal, and I received inspiration that the prophets never prayed to attain what they wanted. Now that God has ennobled me with this hal, and brought the reality of the matter to light, I have come to know that the prophets (*'alaihim al-salawatu wa 'l-taslimat*) used to pray for things not because they felt incapacity, need, fear, grief (*'ajz, iftiqar, khawf, huzn*), but instead to obey (*imtithal*) God. The matters that I can understand, I am writing them down as I am being instructed. Please forgive my insolence.

2.7 Maktub 1.07

To Khwaja Baqi bi-'llah
Summary:Clarifying

1. some of his own rarely-seen states, along with

2. seeking some necessary explanation

Presents this lowliest servant Ahmad:

[8]Quran

2.7.1 Reporting a mystic vision

1. [In my mystic vision], I found my *ruh* ascending (*'uruj*) in the station that was above the throne (*muhaddid*) of God. That station has a special relationship (*ikhtisas*) with Hazrat Khwaja Naqshband (*qaddasa 'llahu sirruhu 'l-aqdas*).

2. After a few days, I found my own physical body (*badan-i 'unsuri*) on that same station. Then this idea emerged in my mind that that this world, which is completely made of the physical elements, and the celestial spheres (*falakiyyat*), fell down [into oblivion], and not even a name or a sign of it remained. There was no longer anything remaining on that station save a few of the highest-ranked friends (*awliya'-i kibar*).

3. Now I am finding the entire world sharing the same place and station (*ja, maqam*) with me. So I was bewildered (*hayrat*) because [the world] is completely foreign (*biy gangiy-i tamam*) to me but still it is with me. As a result, some of the times, such a state came into my hands where I myself could not remain (*neh khod mimand*), and I could not see (*nazar*) the cosmos (*'alam*), or take cognizance (*'ilm*) of it or any thing (*chizi*).

4. Currently, that state is repeating itself (*mustammar*) as if the creation of this world is beyond my sight and understanding (*did, danish*). Next a magnificent palace was manifested on that station, and there was a set of stairs there. I also arrived there. Later that station also, as the cosmos did beforehand, went down level-by-level. And I found myself aboard there at every moment. I was performing the prayer of *shukr-i wudu* [i.e. *tahiyyatu 'l-wudu*].

5. In the meantime, a lofty station was seen. I saw the four Naqshbandi masters[9] (*qaddasa 'llahu asrarhum*) there. The Sayyid al-Ta'ifa [Bayazid Bistami] and several others like him were there as well. And I saw some sufi shaykhs, and they were above that station in

[9]1. Khwaja Naqshband, 2. Khwaja Muhammad Parsa, 3. Khwaja 'Ala al-Din Attar, 4. Khwaja 'Ubaidu 'llah Ahrar

accordance to the difference in their ranks. They were all sitting down holding its pillar. Some were slightly below. However, there were differences in their levels. I found myself far below that station, as if I had no interrelationship with it.

6. After this incident (*waqi'a*) [or mystic vision], I attained complete restlessness (*idtirab-i tamam*) i.e. it increased so much that I became almost insane. Due to excessive worries and anger (*fart-i anduh, ghussa'*), I thought that I would deny (*tahi*) my body. This pattern continued for some time. Finally, due to your blessed face-turning, I formed a relationship with that station.

7. Initially, I found my head at the same level as that station. Later, I climbed through stages and sat on that station. After I face-turned towards it, I received inspiration (*makhtur*) that it was the station where one makes others completely perfect (*maqam-i takmil-i tamm*), whereon [the seekers] arrive after completing their suluk. And those who have received jadhba (*majdhub*) would be deprived of that station unless they complete suluk.

8. This idea also came to my mind at that instant on that dream that I saw while at your service. In that dream, Hazrat 'Ali (*karrama 'llahu ta'ala wajh-hahu*) told me, *I have come to teach you the knowledge of the heavens (*'ilm-i samawat*)*, and I believe that that dream alluded to my arrival to this station [of *takmil-i tamm*]. When I thought about it deeply I realized that that station is uniquely (*makhsus*) for Hazrat 'Ali, where the rest of the well-instructed caliphs (*radiya 'llahu ta'ala 'anhum ajma'in*) do not have a share. Allah (S) is the one who teaches. (*Wa 'llahu subhanahu 'alamu*).

Then I saw that my bad character traits (*akhlaq-i sayyiya'*) are leaving my body every moment. Sometimes they are leaving like strings, some other times as smoke. Sometimers I feel that all has left, some other times I see that more are leaving.

2.7.2 Questions to his shaykh

1. Let me ask that before one focuses on healing a disease or become free of a problem, is it a pre-condition to know or try to know if God would be well-pleased in this focus, or not? [Let me comment that] the book *Rashahat*[10] quotes Khwaja 'Ubaidu 'llah Ahrar, and I understood it to mean that it is not [a pre-condition.] Still I would obey what you would decide.

2. When the student would realize the presence, should I ask them to refrain from zikr, and instead cautiously guard that presence (*negah dashtan-i hudur kardan*) [so that that presence becomes permanent]? At what level of the presence (*martaba-i hudur*), one would no longer have to do zikr? I noted that several people have been chantuing zikr from the beginning to the end and have not been forbidden from zikr [even at the final stage], but still they hace come near the end (*nihayat*). Whats is its reality? What is your instruction on this?

3. Hazrat Khwaja 'Ubaidu 'llah Ahrar has said in *Fiqrat*[11], *[In the final stage], instruct [the seekers] to chant zikr, because there are some purposes that are not realized without it (*Akhir be-dhikr amr mikonand, keh ba'di maqasid hastand keh biy an moyassar namishudand*)*. Can specify those purposes?

4. There are some students who want to learn tariqa but they fail to take heed (*ihtiyat*) [if their food is haram or halal]. Although they fail to take heed, they succeed in attaining some sort of presence and drowning (*huduri, istighraq*). When I pressure them to take heed, they give up tariqa totally due to laziness. What is your instruction on them? And there are some people who want to have an affiliation (*ittisal*) with this noble tariqa only, but do not want to learn the zikr etc. Is it permissible to maintain such an affiliation, or not? If it is permissible then how this should be done?

To bother more would be rude, and lack of adab.

[10] Khwaja 'Ubaidu 'llah Ahrar, *Rashahat*

[11] his book of sayings

2.8 Maktub 1.08

To Khwaja Baqi bi-'llah
Summary: Clarifying the states that come from ever-abidingness and sobriety (*baqa', sahw*).

Presents this lowliest servant Ahmad: Sometime ago you have brought me [down] to sobriety (*sahw*), and have given me ever-abidingness (*baqa'*). And since then knowledges that are "rarely seen" (*ghariba'*), and "so astonishing that hardly possible" (*nadirah*), and not well-known (*ghayr muta'arifa'*) are pouring down one after another (*be-tawatur*) uninterruptedly (*tawali*). Most of [those knowledges] do not conform to the description of the tribe (*qawm*) of the [antinomian] sufis, and their customary terminology (*istilah-i mutadawal*).

The entire corpus of the science of *wahdatu 'l-wujud* and ideas that are its corollaries (*tawabi'*) that they have described, I experienced them as *hal* at the very onset [of my sufi journey]. And I witnessed (*shuhud*) *wahdat dar kathrat* as well. From that station, God elevated me above in stages.

In the meantime, God poured down onto me many sorts of knowledges. However, I failed to find any clear (*sarih*) verification of those [unique] stations and knowledges, in the sayings of the sufis. I found merely some allusions (*isharat*) into the mysteries (*rumuz*), [albeit] in the undifferentiated (*ijmal*) format, in the noble sayings of some of the masters. However, [I believe] that those unique knowledges were true, and the proof of their correctness is that they conformed to the outer facade (*zahir*) of the sharia, and the consensus (*ijma*) of the ulama of the Sunni community. That [knowledge] does not contradict the outer facade of the illuminated sharia in any matter, and it does not at all conform to the sages (*hukama'*) [i.e. the *faylasuf*], and their [epistemic] method that is intellectual (*usul-i ma'qula'*). Instead, it even contradicts even those ulama of the Islamic community who do not conform to the sunna.

The mystery of *ability to perform the action (*istita'at ma'a 'l-fa'l*)* was unveiled onto me. I realized that before engaging in the action (*fa'l*), man has no power (*qudrat*), instead it is given [at the outset] conjoined to the action (*be-maqaranat-i fa'l*). Prescription is given based on soundness of the limbs, and bodily parts (*salamat-i asbab, a'da*). This is the decided opinion of the ulama of the Sunni community. Hazrat Khwaja Naqshband (*qaddasa 'llahu ta'ala sirruhu 'l-aqdas*) was on this station, and I found myself following him here. Hazrat Khwaja 'Ala'u 'l-Din also had a share in this station. Among the masters of this sublime silsila, Hazrat 'Abdu 'l-Khaliq [Ghujdawani] (*qaddasa 'llahu ta'ala sirruhu 'l-aqdas*) also had a share. And among the earlier masters, Hazrat Khwaja Ma'ruf Karkhi, Imam Dawud Ta'iy, Hasan Basri, and Habib 'Ajmi (*qaddasa 'llahu ta'ala asrarhum wa muqaddasa*). Farness amd foreignness (*ba'd, bigangi*) result from all these [above-mentioned] perfections [i.e. stations and knowledges (*maqamat, ma'arif, 'ulum*)].

As long as [God] was behind the veil, efforts (*sa'iy, ihtimam*) to cast away the veil were taking place. However, now [that the veil has been raised], God's greatness is his [only] veil [left, that separates the creation from God]. *Neither a physician is there for him, nor a faith healer (*Wa la tabiba laha, wa la raqi*).* Perhaps a perfect foreignness and unrelatedness (*kamal-i begangi, biymunasabati*) has been given the name of arrival and conjunction (*wasl, ittisal*) there. Alas! Alas! That same couplet of Yusuf and Zulaikha can describe this state.

> The drum making this sound is being beaten for the beloved
> Because for the drummer is only the skin of the drum
>
> Afgandeh duf-i iyn avaz az dost
> Kaz va dast-i duf kuban bud pust

Where is the witnessing [of God] (*shuhud*)? And who is the witness [of God] (*shahid*)? And what is witnessed [as God] (*mash-hud*)? (*Shuhud koja-st? Va shahid kist? Va mash-hud chist?*)

> What should the creation do
> so that he would show his face to the creation?
>
> Khulq ra
> ruw'yi kiy namayad uw?

How can you compare the dust to the lord of the lords himself? I am recognizing myself and the entire creation as powerless (*ghayr qadir*), and Haqq (*'azza wa jall*) as the all-powerful (*qadir*) creator

(*khaliq*), but apart from that, I am failing to find any other relationship. So where is the room to be identical to God, or [even merely] to be a mirror [that reflects] God (*'ainiyyat, mir'atiyyat*)?

Onto which mirror
Would he appear?

Dar kodam a'ina'
Dar ayad u?

The ulama of the manifest (*'ulama-i zawahir*) [knowledges] of the mainstream Sunni community may have defect in many of their actions, still they have the correct belief in the person and the attributes of God. The beauty of the correctness of their faith (*jamal-i durusti'-i 'aqa'id*) has so much light (*nuraniyyat*) in it that I am seeing that made their errors nonexistent and nothing (*mudmahil, nachiz*). There are many sufis who observe hard-to-do practices (*riyadat, mujahadat*), still since they lack such a measure of correctness in their belief (*an qadr durusti 'aqida'*) in the person and attributes, such beauty is not found in them.

I have a lot of love for the scholars and the students of the sharia. So much that their modes and manners seem to me to be very pleasant, and I aspire to be in that group. I used to study the four prefaces of the book *Talwih* since my student days. I used to study the book on *fiqh*, jurisprudence named *Hidaya'* as well. I am unanimous with the ulama in [their conception of] withness (*ma'iyyat*) and knowledged encompassment (*ihata'-i 'ilmi*). And similarly, Haqq (SWT) is not identical to the world, and he is neither joined with the world, nor disjoint with the world (*muttasil, munfasil*), neither with the world nor apart from the world (*ba, juda'*), neither encompassing the world nor penetrating the world (*muhit, sariy*).

I know that all the beings, their attributes and their acts (*dhawat, sifat, af'al*) have been created by God, not that the attributes [of the created things] are [identical to] the divine attributes, or that their acts are [identical to] the acts of God. Instead, I see that God's power effects the traces (*dar af'al-i mu'thir-i qudrat-i u*). I hold that the power of the created things (*qudrat-i makhluqat*) [lacks sufficient strength] to create traces (*ta'thir*), which is what the scholars of the science of *kalam* hold. They believe that the seven [real] attributes of God exist [in the outside], and believe that God may desire whatever he wants (*murid*).

They interpret power means that he may choose to apply his power (*qudrat*), and he choose to refuse to apply it. This is what the sages (*hukama*) and some sufis have said. With respect to predestination and fate (*qada, taqdir*), my beliefs follow theirs. And so the king can do whatever he wants in his kingdom. (*Fa-'l-maliku an yatasarrafa fi milkuhu kayfa yasha'*). Just because God has the receptivity and the preparedness [to do something] (*qabiliyyat, isti'dad*) does not mean that he has to do it, for that would cast him into [the anti-sharia *faylasuf* theory of] obligationism (*ijab*). *And he (S) is the [all-powerful] chooser, doing whatever he wants (*Wa huwa subhanahu mukhtarun; fa"alun li-ma yurid*).* At the same line, [I agree with the ulama in the rest of the matters as well].

Since it is my duty to present my *hal* before you, I wrote a lot, and that was rude.

A slave should know
what are his limits

Bandeh bayad
keh hadd-i khod danad

2.9 Maktub 1.09

To Khwaja Baqi bi-'llah
Summary: Clarifying

1. the states of him who is inter-related to the station of going down (*maqam-i furud amadan*)
2. the station of slavehood or belovedness

2.9.1 State of the salik who is going down

He who is the black-faced luckless person (*mudbar-i siyah ru*), and the evil-natured guilty person (*muqassir-i badkho*), and who is deceived by his '[unique] moment' and state (*maghrur-i waqt va hal*), and whose job is be deceived by a false arrival onto God and a fake realization of perfection (*maftun-i wasl va kamal karash*), and who is the overlord of all disobedience to God (*hameh nafarman-bardari-i mawla*), and whose entire practice is to leave out a strict compliance of the

sharia and the most superior method (*'amlash hameh betark-i 'azimat va awla ast*), and who well-decorates the places that man looks at (*nazar-gah-i khalq*), and instead makes filthy where the Haqq (*ta'ala va taqaddasa*) looks at (*manzir*), and through that who decorates his outside, and makes his inner realm (*batin*) filthy,

who, in this traversing of the path, is always disgraced (*rusway*) and whose speech (*qal*) is inconsistent with his state (*hal*), and whose inner state (*hal-i uw*) is injured by his imagination (*hal-i u, bar khiyal-i u*) — how would he benefit from such imaginations and dreams (*khwab, khiyal*) and what would he attain from such sayings and states (*qal, hal*)?

For he is the one whose ready cash is myopia and ruin (*khesarat*), and whose means is hatefulness and misguidance (*beghadat, dalalat*), and who is the fountainhead of corruption and badness (*mabda'-i fasad va shararat*) and the wellspring of all oppression and disobedience (*mansha'-i zulm va ma'siyat*), and who is like the embodiment of defects (*'uyub-i mujassima'*), and a congregation of sins (*dhunub-i mujtami'a*) — all his good deeds should be cursed, and all his merits should be ignored.

The prophet has said, *There are many reciters of the Quran whom the Quran curses (*Rubba qariy 'l-qur'ani yal'unuhu dar haqq-i uw*)*[12] This narration applies to him. The prophet has also said, *Many people who fast gain nothing from their fasts except hunger and thirst (*Kam min sa'im, laysa lahu min siyamihi, illa 'l-zama'u wa 'l-ju'u*)*[13] That person is the witness to the truthfulness of this narration. Woe to him who posseses this [sublime] state, station, perfection, and rank (*hal, manzil, kamal, darajat*). For him, even seeking forgiveness is a sin, or even worse than a sin, and his repentence is a sin, or even worse than a sin. Whatever a bad person does, it is bad.

> Barley does not come from wheat
> Or wheat from barley
>
> *Ze gandam jaw, ze jaw gandam*
> *niyabad*

His sickness is related to his inner essence (*dhati*), and thus it cannot be treated. And his disease is congenital (*asli*) and so cannot be healed. That which is in the essence cannot be taken out of the essence (*dhat*).

> The blackness would never go away from
> the Ethiopian
> because it is natural to him, it is his own
> color
>
> *Siyahi??? az habshi ???kay ridd???*
> *keh khod rang ast*

What to do? *And Allah has not oppressed them, instead it is they who have oppressed their own souls (*Wa ma zalamahumu 'llahu lakin kanu anfusahum yazlimuna*)*[14] Take note! Sheer good (*khayr-i mahd*) was found there in sheer evil (*sharir-i mahd*), so that the reality of good is manifested.

> By their opposites
> things are differentiated
>
> *Wa bididdiha*
> *tatabayyanu 'l-ashya'a*

Good and perfection (*khayr, kamal*) were congregated there [in the person of God], and evil and imperfection (*sharr, naqs*) were needed there. A mirror is needed to see grace and beauty (*husn, jamal*), and that mirror should be facing (*muqabil*) the object. Therefore, necessarily, evil (*sharr*) would be the mirror for good (*khayr*) and imperfection (*naqs*) should be the mirror for perfection (*kamal*). As a result, it is understood that the more imperfection and evil there is in somnething, more perfection and good there is in it. It is surprising that this ill-repute (*dhamm*) is the essence (*ma'na*) of praise, and this evil and imperfection is the locus of good and perfection.

2.9.2 Station of slavehood or belovedness

As a result, necessarily, the station of slavehood (*'abdiyat*) is above all the other stations, since this vision [of seeing oneself as bad] is most complete and perfect on this station. God honors his beloveds (*mahbub*) by this station, whereas

[12] hadith
[13] hadith
[14] Quran

his lovers (*muhibb*) are pleasured by the pleasure of longing for the witnessing of God (*be-dhawq-i shuhud mutaladhdhidh and*).

Pleasure in worship and having affection (*anas*) towards it is specific for the beloveds (*mahbub*). Lovers (*muhibban*) love to witness (*be-mushahada'*) the beloved , whereas the beloveds [of God] (*mahbuban*) love to worship (*bandegi*) the beloved [who is God]. Since the beloveds (*mahbub*) have been given this felicity, and granted this bliss [of the station of slavehood], God honors them by granting them the "vision of faultiness" (*did-i qusur*).

The leading horseman (*shah-suwar*) of this racing (*taz*) one-man chariot (*yakkeh*) on this racetrack (*maidan*) [of seeing oneself as bad] is that sovereign of this world and the day of judgement (*sarvar-i dunya va din*), the prince of the beginning and the finale (*sayyid-i awwalin va akhirin*), the beloved of the lord of the cosmos (*habib-i rabbi 'l-'alamin*), [who is prophet Muhammad] (*'alaihi mina 'l-salawatu atammuha, wa mina 'l-tahiyyatu akmaluha*). God, by his sheer grace, may want to grant this magnificent felicity [of viewing oneself as faulty] to someone else, but then he

1. [firstly] grants him the reality of a perfect emulation of that master [Muhammad] (*be-kamal-i mutaba'at-i an sarvar*) (*'alaihi 'l-salawatu wa 'l-salam*), and

2. [secondly] makes him climb this highest peak [that is the felicity of viewing oneself as full of faults] via the inter-mediation (*bi-tawassul*) [of that emulation of the sunna].

*This is the bounty of Allah. He gives it to whoever he wants. And Allah posseses magnificent bounties (*Dhalika fadlu 'llahi. Yu'tihi man yasha'u. Wa 'llahu dhu 'l-fadli 'l-'azimi*).*[15]

[On that station of slavehood], that extreme evil and imperfection (*kamal-i sharr va naqs*) [that the salik feels, he] feels them [merely] as longings (*'ilm-i dhawqi*); they do not qualify (*muttasif*) him [in such a way that they truly exist as his qualities. On the contrary], the possessor of this knowledge is characterized by the character of Allah [perfectly] (*ta'ala shanuhu va taqaddasa*). [Definitely], this recognition (*'ilm*) [that he is bad] is the result of [the salik] attaining that character (*thamrat-i an takhalluq*) [of Allah], It is because there is no place for [true] badness or imperfection on that homestead [that is slavehood]. And [the salik] recognizes as such as he witnesses sheer good [i.e. the person of God] completely (*shuhud-i tamm be-khayr-i mahd*), and so he sees everyone as bad when compared to that [perfection of the person of God].

This happens after the nafs realizes inner peace (*nafs-i mutma'inna'*) [and completes its ascent], and then comes down to its own station. This may be noted that until one throws himself down to the ground like this, and his work is completed to this point [and reaches the above-mentioned *hal*], he would remain deprived of the perfections of his lord (JS). So he who considers himself to be God, and considers his own attributes to be the attributes of God [as Ibn Arabi seems to do], why would he not remain deprived? *Almighty Allah is far above such things (*Ta'ala 'llahu 'an dhalika 'alu kabiran.*)*[16] This would be violating the religion. Those who say such things, they would be in included in the verse, *And those who deny his names (*Wa 'llazina yulhiduna fi asma'ihi*).*[17]

It is not that whoever would have his jadhba before his suluk would be a beloved (*mahbub*), instead to have his jadhba before his suluk is a precondition of being a beloved. Take note! In every jadhba, there is some sort of belovedness (*mahbubiyat*), for jadhdhba does not happen without that [belovedness]. If [that belovedness] originated due to an [external] cause (*mu'allal*), then that [belovedness] is accidental (*az 'awarid*), instead of essential (*dhati*) [to the salik]. [18] In the same way, jadhba happens to every ender (*muntahi*) in the very end, [be they the ordinary ones who are the lovers, or the elect ones who are the beloveds]. However, [the salik who has his jadhba before his suluk, and so an accidental beloved, as opposed to an essential, *dhati* beloved], he is [still] included in the assembly of the lovers (*muhibban*) [instead of the beloveds]. [Because he has become a beloved via accidental acts (*an 'arid*)], and that is insufficient [to make him a true or *dhati* beloved. For a true beloved is one whose essence is loved as op-

[15] Quran

[16] Read Am note

[17] Quran

[18] Am note, Aftabi: It's not natural that some external acts, e.g. the salik doing worshipful acts would engender that jadhba, for that which is essential, *dhati* cannot be accidental, *'aradi*

posed to one whose only the accidental attributes are loved.]

Yes! "*The salik who does accidental practices (*an 'arid*)*" may do *tazkiya'*, [i.e. go through a suluk], and *tasfiya'*, [i.e. experience a jadhba]. And by the intermediation [of this jadhba], that accidental practitioner (*an 'arid*) may attain a sort of belovedness (*mahbubiyat*), but it is insufficient [to make him reach true belovedness.] Instead, that accidental practitioner (*'arid*) merely does *tazkiya'*, [i.e. purifies his nafs], and *tasfiya'*, [i.e. cleanses his heart, going through suluk and jadhba].

Some of the beginners do emulate (*ittiba'*) that sovereign [the prophet], and attain a sort of belovedness that is in the summarized manner (*bi-'l-jumla'*). And similarly, the enders also do emulate as well and attain belovedness. [However, there is a world of difference between the belovedness that the beginner gets versus the belovedness that the ender gets.]

The beloveds who have received *dhati* belovedness [i.e. the quality of being the beloved of the dhat or the person of God], they have [also] attained it via that emulation (*ittiba'*) of that master [the prophet] (*'alaihi 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu*).

[However, the deeper reasons behind this emulation of the sunna, and attaining that belovedness as a consequence, are these two:]

[1. Dhats are interrelated:] The beloveds have attained that [belovedness] of the dhat of God because the dhats [of the beloveds] are interrelated to the dhat (*munasabat-i dhatiyya'*) of the prophet. [That inter-relationship happens] because the name of God that is the rabb of [the salik, that name] is inter-related to the name of God that is the rabb of the prophet [as a matter of predestination].

[2. Qualities are interrelated:] And the same thing happens in the case of the qualities or *khususiyat* [of those names as well]. And what happens is this: "*The name of God that is the rabb of the salik has its qualities or* khususiyat*. And those same qualities or* khususiyat *are inter-related to the name of God that is the rabb of the prophet.*"

[So now it can be seen that the name that is the origin of entification of the prophet, and the name that is the origin of entification of the salik, they both have an intimate inter-relationship. And that inter-relationship extends to both the dhats and the qualities of those names.] And it is due to this [intimate inter-relationship between the dhat of the salik and the dhat of the prophet, the salik] acquires this felicity [of *mahbubiyat-i dhati*, belovedness of the person of God].

*Allah (S) knows what is correct. And to him (S) we would return to, and he is the ultimate address of return. And Allah verifies the truth. And he guides towards the straight path. (*Wa 'llahu subhanahu a'lamu bi-'l-sawab. Wa ilahi subhanahu 'l-marja'u wa 'l-ma'abi. Wa 'llahu yuhiqqu 'l-haqqa. Wa huwa yahdiy 'l-sabil.*)*

2.10 Maktub 1.10

To Khwaja Baqi bi-'llah
Summary: On attaining nearness and farness (*qurb, bu'd*), and arrival on the meanings that are not well-known (*wasl be-ma'aniy-i ghair muta'arifa'*), along with a few more appropriate knowledges.

2.10.1 Pain of separation from his shaykh

Presents the most worthless servant Ahmad that for a long time, I have not been receiving any news of your sublime court, and I am looking towards the path for it.

I listen to the message from the separated lover
The precious life becomes alive
This is not at all a surprising story
Can the soul bear the pain of separation?

'Ajbi nist agar zandeh shud, jan-i 'aziz
Chun az an yar-i juda mandeh chiya miy barsad

I do know that I do not deserve to realize the felicity of your presence.

This is enough that arrives from afar
The soft sound from the beating of his drums

Iyn bas keh rasad ze dur
Bang-i jarasam

It is surprising that extreme distance (*nihayat-i bu'd*) has been named nearness (*qurb*). And absolute separation (*ghayat-i firaq*) have been said to be union (*wasl*). It is said that actually that points towards the negation of nearness and union (*nafi-i qurb, wasl*).

How would I reach the beloved?
When there are mountains, caves, and trenches on the path

Kaifa 'l-wusulu ila su'ada wa dunaha
Qulalul jibali wa dunahunna khuyufu

2.10.2 Beloveds are lovers as well

I became absorbed in ever-continuing sadness and endless worriedness (*huzn-i da'imi, fikr-i abadi*). The desired person (*murad*) should also finally find himself as the desiring person (*murid yabayad shud*) in the desire of the desiring person (*be-irada'-i murid*). And the beloved person (*mahbub*) should also finally find himself as the lover (*muhibb yabayad gasht*) in the love of the lover (*be-mahabbat-i muhibb*). Although that sovereign of the last world and this world [prophet Muhammad] (*'alaihi mina 'l-salawati akmaluha, wa 'l-tahiyyati afdaluha*) was on the stations of desiredness and belovedness (*muradiyyat, mahbubiyyat*) of God, still he was one of the lovers (*muhibbin*) and one of the desirers (*muridin*) [of God as well]. It is for this reason that it comes in the hadith, *The rasul of Allah,* salla 'llahu 'alaihi wa sallam*, was always sad and worried (*Kana rasulu 'llahi salla 'llahu 'alaihi wa sallam, mutawasila 'l-huzn, da'ima 'l-fikr*).*[19] The prophet (*'alaihi 'l-salawatu wa 'l-salamu*) also said, *No man has suffered as much as I have suffered (*Ma uwdhiya baniyyun??? mithla ma uwdhiytu*).*[20] The lovers (*muhibban*) can bear the burden of love but it is hard for the beloveds (*mahbuban*). This story has no end.

The story of love — it has no end
[So how would I cease singing your praise, my lord!]

Qissatu 'l-'ishq — la inqida' laha

The bearer of this letter Shaikh Allah Baksh has realized a sort of jadhba and love (*jadhb, mahabbat*). Since he requested for it, I wrote a few lines. In summary, he is going there hoping to serve you. He had many more purposes, but I refused to make specific recommendations, and instead only writing that he is going there to meet you. Writing more would be lack of adab.

2.11 Maktub 1.11

To Hazrat Khwaja Baqi bi-'llah
Summary:

1. Clarifying some of the unveilings and attainments of the station of seeing his own faultiness (*didan-i qusur-i khod*)
2. Method 1: Accusing oneself of defects in all of one's actions and sayings (*muttaham dashtan khod ra dar jami'-i a'mal va aqwal*)
3. [Method 2: Attaining the companionship of a pir who has realized perfection via jadhba and suluk.]
4. [More visions]
5. Explaining Abu Sa'id Abu 'l-Khayr: *[Nafs], when it does not even have an essence, how would it have attributes?*
6. clarifying the states of some of the sufi brothers

2.11.1 Station of seeing one's own faultiness

Presents the most worthless servant Ahmad that I observed the station wherein I saw myself previously, according to your instruction, and at that time I saw the three caliphs[21] (*ridwanullahi ta'ala 'alaihim*) crossing over that station.

However, since I was not settled (*istiqrar*) there [on the previous station], I had failed to see them in the previous incident of mystic vision (*waqi'a*). None was settled or established (*istiqrar, thabat*) on that [previous] station except the two imams and Imam Zainu 'l-'Abidin, among the imams of

[19] hadith
[20] hadith
[21] Abubakr, 'Umar, Uthman, according to Amritsari

the people of the household (*radiya 'llahu ta'ala 'anhum ajma'in*). However, [at the present time], even they have crossed that station. [Since they are not settled there, they are not seen there clearly.] However, they can still be seen if the vision is sharp enough.

Initially, I saw myself unrelated (*na-munasib*) to that station [in that vision]. And this unrelatedness (*biy munasabati*) could be [due to either of these two reasons:]

1. Because I could not find a path [to that station, and for that reason, I was unrelated]. This unrelatedness is a type of unrelatedness that comes suddenly and unexpectedly (*biy-munasabati-i tari*). [And when I did find a path, that unrelatedness went away.]

2. Due to an unbounded unrelatedness (*biy-munasabati-i mutlaq*) [i.e. that bar would never go away.]

[In turn], there are only two paths to arrive on that station [of unrelatedness], there is no third path. That is, while looking beyond those two paths, another [i.e. a third] path was not seen. [These two paths are:]

1. Seeing oneself as imperfect and faulty (*did-i naqs va qusur*), and accusing (*muttahim*) one's own purposes (*niyyat*) [behind good deeds to be insincere], along with realizing a powerful jadhba, *quwwat-i jadhb*). Or

2. Realizing the companionship of a pir who has realized perfection via jadhba and suluk.

2.11.2 Method 1: Accusing oneself of defects in all of one's actions and sayings

Haqq (SWT) by the intermediation of the grace of your blessed presence (*betufayl-i 'inayat-i hadrat-i khod*) has granted me the first method in the measure if the preparedness (*isti'dad*) that he had given me. As a result, whatever good deed that I perform, I accuse (*muttahim*) it of being defective. Instead, until I accuse it with many defects, I do not find find ease. I believe that whatever good deed I do, it is not good enough for the angel on my right to record. Instead, I believe that my record of good deeds is blank, and the angels to write [the good deeds] are idle. I fail to find myself worthy of God (JA). Therefore, whatever that is in the cosmos, even the infidel Europeans (*kafir-i firingi*), and apostates (*mulhid, zindiq*), I consider them better than me in every aspect (*bewujuh*), and myself as the very worst.

The manner of jadhba is completed along with the completion of *sayr ila 'llah*, still some of the pre-requisites and consequences (*lawazim, tawabi'*) [of that *sayr*] were left out. Those left-out elements were completed when the fana that took place on the center of the station of *sayr fi 'llah* was completed. I have presented the matter of that fana in detail in my last letter.[22]

Hazrat Khwaja Ahrar has said that the end of this task is fana. That fana is realized after *tajalli-i dhati*, and along with the realization (*tahqiq*) of *sayr fi 'llah*. The fana of desire (*fana-i irada'*) is the branch of that fana [to which Khwaja Ahrar referred above].

> Until you realize fana
> You would not find the path to the court
> of the majesty
>
> Hichkas ra ta nagardad uw fana
> Nist rah-i darbar-gah-i kibriya

I also saw that two groups do not keep any interrelationship with that sublime station [of finding oneself full of defects].

1. One group is focused and face-turned towards that station, and they are seeking for a path to reach [that station of finding oneself full of defects].

2. On the other hand, the second tribe does not have any attention or face-turning (*iltifat, tawajjuh*) towards that station [of finding oneself full of defects].

2.11.3 Method 2: Attaining the companionship of a pir who has realized perfection via jadhba and suluk.

There are two methods to reach that station [of finding oneself full of defects]. And the second

[22] which letter? see Amritsari

method is attaining the face-turnings of those [Mujaddidi] hazrats (*tawajjuh-i hadarit-i iyshan*). It was well-revealed (*bishtar zahir mishud*) that among the [two] paths to reach that station, your attention is towards the second path. And I am also seeing that you are inter-related (*munasabat*) to that path. Since you had instructed me [to write on my *hal*], I am [writing] obeying your instructions. So please do not take it as impudence and rudeness (*jur'at, gostakhi*).

I am still that old [slave] Ahmad, I am and
I am
[It's a felicity that I've become your slave]

Man ham an Ahmad-i parineh
keh hastam hastam

2.11.4 More visions on that station of seeing one-self as faulty

The second matter presented here is that when I saw that station [of seeing one-self as faulty] for the second time, I saw many other stations above it on many levels (*ba'd-ha fawqa ba'd*). I face-turned onto it with a supplicative attitude and humility (*tawajjuh-i beh niyaz va shakastagi*). And I reached the station above the previous station [of seeing one-self as faulty, i.e. the second-level station]. Then I came to know that this [higher second-level] station belongs to Hazrat 'Uthman the possessor of the two lights. The other caliphs have also crossed this [second-level station]. This [second-level station] is the station of "*bringing others to perfection (*takmil*)*" and "*giving instructions towards good (*irshad*).*"

And above that previously-mentioned [second-level] station [of Hazrat Uthman], I saw another [newer third-level] station. When I reached that station, I realized that it was the station of Hazrat 'Umar Faruq. The other caliphs have also crossed that station [of Hazrat Faruq]. Above that station was the [fourth-level] station of Hazrat AbuBakr the great truthteller (*radiya 'llahu ta'ala 'anhum ajma'in*). I also reached that station.

Among the sufi shaykhs of my own [silsila], I found Hazrat Khwaja Naqshband (*qaddsa 'llahu sirruhu 'l-aqdas*) on every station with myself at all times, and the other [Naqshbandi] caliphs also crossed the station [of the great truthteller Hazrat Abubakr]. I failed to find any difference in them, save that some are crossing (*'ubur*), some are stationed (*muqam*), some are passing by (*murur*), and some are fixed (*thabat*) on that station. There was no station above that station [of Khwaja Naqshband] save the Muhammadan station, *'alaihi mina 'l-salawatu atammuha, wa 'l-tahiyyatu akmaluha.*

In front of the station of Hazrat Siddiq (*radi 'llahu ta'ala 'anhu*), there was another station that was full of light (*nurani*). It was so resplendant and exquisitely magnificent (nurani bas shigarf) that the like of that has never come into my sight before. It was slightly higher, like a veranda is slightly higher than the ground. I learned that it was the station of belovedness (*mahbubiyat*). That station was colored and embroidered (*rangin, munaqqash*). I also became colored by the color and embroidered in the pattern of that station.

Then I saw that I became like a gaseous (*altaf*) thing (e.g. air or cloud), and then I was scattered all around the sky. Hazrat Khwaja Naqshband was on the station of the Siddiq, and I was on a station in front of him, which I just described, in the above-mentioned manner.

2.11.5 Guiding people is an exalted mission

Also, I do not like forsaking this mission [of guiding people]. Because the entire world is whirling in the whirlpool of error, and so he who possesses the power to save others from that whirlpool, how would he stay aloof? Even if he has other tasks before him, it is still essential to be occupied in this task [of guiding people] — that is what Allah would like. However, while doing this task, if any [satanic] instigation [towards vanity] occurs, then he should immediately repent from it, and seek forgiveness — I like it only under this pre-condition, else not. However, according to Khwaja Naqshband, and Khwaja 'Alau 'l-Din Attar (*qaddasa 'llahu ta'ala asrarhuma*), this task [of guidance] should still be done even without that pre-condition, and it would be still well-liked. Currently, without that pre-condition, sometimes I like it, but sometimes I lose hope.

2.11.6 Explaining Abu Sa'id Abu 'l-Khayr: *[Nafs], when it does not have even an essence, how would it have attributes?*

Hazrat Shaykh Abu Sa'id Abu 'l-Khayr has said [in his book *Nafahat*], *[Nafs], when it even does not have even an essence, how would it have attributes (*'Ayn namimand, athar koja mand*)?* Allah (S) has said, *Neither does let anything remain, nor does let anything go. (*La tabqi wa la tadharu.*)*[23] At the first glance, this saying seemed hard to accept because it seems to contradict Shaykh Muhyi al-Din [ibn 'Arabi, (*quddisa sirruhu*)] and his school. They said, *Since nafs is a known thing (*ma'lumi*), it is impossible for it to leave the realm of Allah's known things (*ma'lumat Allah*)* [i.e. it is impossible for the essence of the nafs to be destroyed]. Else the knowledge of Allah would become ignorance. [Nafs], when its essence (*'iyn*) would not be destroyed, how would its attributes (*athar*) be destroyed? This idea was firmly planted in my mind. So I failed to resolve this saying of Hazrat Shaykh Abu Sa'id.[24]

After I totally turned my face towards it, Haqq (SWT) unveiled to me the mystery of this saying. I realized that neither *'ayn* not *athar* remains. I found the same state (*ma'na*) in me as well, so no doubt remained. The station of this knowledge came into my sight as well. state — it was a very high station. It was far above the station that Hazrat Shaykh [al-Akbar Muhyi al-Din] and his school had talked about. Since those stations are located at different locations, there is no contradiction or opposition of one with the other. To write in detail would be bothersome.

Shaykh Abu Sa'id had talked about the ever-continuingness of this newly-arrived [state] (*dawam-i iyn hadith*), and it was also revealed to me which state it was. I learnt what the thing is, and what was its ever-continuingness (*dawam*). And I indeed attained this newly-arrived [state] that is ever-continuing (*hadith-i da'imi*), although it comes in the fate of few people.

[23] a23, n11

[24] Read Amritsari notes 11,12

2.11.7 Reviewing the *hal* for everyone

Also, I no longer like reading [sufi] books. However, I like to read those sections where the states of the masters of the previous times and their stations are written (*haliya, maqamat*). However, I cannot at all tolerate the books written on the realities and knowledge of God (*haqa'iq va ma'arif*) especially those on monism (*tawhid*) [i.e. *wahdat al-wujud*], the [five] descents through levels (*tanazzulat-i maratib [-i khamsa]*) etc. On this subject, I am finding myself more related to Shaykh 'Ala'u -l-Dawla [Simnani]. My longings and states (*dhawq, hal*) conform to him. I am is like his. However, I do not allow denunciation or speaking ill of (*inkar, shiddat*) the previous sciences [e.g. *wahdatu 'l-wujud*].

Also, I made face-turnings to heal illnesses in several cases, and I saw it yielded good results. Similarly, seeing the [sorry] states of a few dead people in the world of barzakh, I made face-turnings to take away their pain. However, now neither am I finding any power in myself to give face-turnings (*qudrat bar tawajjuh*), nor am I being able to concentrate on any matter.

In the meantime, many people have oppressed me. Even that, homes of many of my friends have been razed, and they have been forced to leave the country. However, it has failed to induce even a single particle of the dust of pain to enter my mind. So I have no interest in taking revenge.

Let me describe the states of some of the friends. They have been receiving witnessings and knowledge (*shuhud, ma'rifat*) from the station of jadhba, but have not set their feet on the path of suluk. I harbor the hope that after their jadhba is completed, they would attain suluk.

Shaykh Nur is shut in that same station. He has not yet reached the dot above that is on the station of jadhba. He hurts me always, but refuses to realize how ugly [is hurting one's guide]. And likewise, most of the sufi brothers are showing lack of adab, which is stymieing their progress. I am quite bewildered about it. From my side, I never wish that their progress stops, instead I wish that they progress always; still, contrary to my wish, [their lack of adab] is forming barriers on their path.

Now that above-mentioned Mawlana has gone down to the last point (*nuqta'-i payan*), and com-

pleted his affair with jadhba, reached the middle (*barzakhiyyat*) of that station, and completed the region above in some sort of manner. First, he saw the attributes, or instead the light that keep the attributes standing (*nuriy keh sifat b-an qa'im*), separate (*juda*) from himself, and found himself as the annihilated shaykh (*shaykh-i faniy*).

Then he saw the attributes separate from the person. And via this seeing, he reached the oneness-in-number of the station of jadhba (*ahadiyat-i maqam-i jadhba*). He lost the current cosmos (*hala 'alam*) and himself in such a manner that he recognizes neither encompassment nor withness (*ihata, ma'iyyat*). And his mind is face-turned to the belly of the bellies [i.e. deep inside] (*abtan-i butun*), and so he is neither attaining nor seeing anything but bewilderment and ignorance (*hayrani, nadani*).

Sayyid Shah Hussain has also reached the final dot in the station of jadhba (*nuqta-i payan az maqam-i jadhba*), his head has reached that dot. He is seeing the attributes separate from the person of God, but he is finding the the person of God who is one (*dhat-i ahad*) everywhere, and he seems to be well-protected (*az zuhur mahfuz ast*). In the same way, Mian Ja'far has also reached the proximity of that final point, he is showing much longing (*shawq*) and enthusiasm[25], and he is near Shah Hussain.

I am seeing other sufi brothers progressing more or less. Mian Shaykhi, Shaykh 'Isa, and Shaykh Kamal have reached the dot above in jadhba (*dar jadhba nuqta'-i fawqa*). Shaykh Kamal is also face-turned towards descent (*nuzul*). Shaikh Naguri is also below the dot above (*nuqta'-i fawqa*), and he has a long journey ahead of him. Among the friends here, so far eight or nine or may be ten friends have come below the dot above. Some have already reached the dot, and are on their descent. Some others are near, and some others are far.

Mian Shaykh Muzzammil is finding himself lost (*gom*), and is seeing the attributes from the prototype (*asl*), and is seeing the unbounded [prototype] (*[asl-i] mutlaq*) everywhere. He is considering the things [of the temporal world] as valuless as mirages, instead he is not even finding them at all.

Regarding him, I am seeing that God desires that he is given a mandate to teach (*ijazat-i ta'lim*). However, he should given a mandate (*ijazat*) [to teach] appropriate to [the station of] jadhba. Additionally, there are several matters remain that he must attain??? (*istifadeh mibayad*). He left in haste, without waiting. He is going to meet you, you may do what you decide. I said as per my understanding. It is you who would give the decision (*Wa 'l-hukmu 'indakum*).

Khwaja Diya al-Din Muhammad was here [in my *khanqa*] for a few days. In summary, he did attain the presence and peacefulness (*huduri, jam'iyyat*), but finally he could not remain here due to lack of money, and he went on to join the army.

The son of Mawlana Sher Muhammad is also going to meet you. He has indeed attained a sort of presence and peacefulness but he cannot progress (*taraqqi*) due to some barriers. Writing more would be rude.

A slave should know
what are his limits

Bandeh bayad
keh hadd-i khod danad

2.11.8 Unveilings on *irada* etc.

After writing the letter of requests was finished, some new howness and state (*kayfiyat, hal*) appeared; they are too sublime to be described. There the [true] annihilation of desire (*fana-i iradah*) was realized. Previously, I had let you know that [I had realized a lesser form of *fana-i iradah*. There that desire was not attached to any object of desire although the prototype of desire (*asl-i iradat*) remained. On the other hand, now I am seeing [the more complete form of *fana-i iradah*. And in this complete form], the prototype of desire (*asl-i iradat*) has been uprooted in its entirety [in addition to the uprooting of the desired objects]. As a result, [currently] neither a desire nor a desired object remains.

The form of this annihilation came into my sight, and some of the knowledges of this station poured onto me. As those knowledges are very subtle and hidden, writing them are hard, so I my pen failed to write them down. While I was realizing this annihilation and effusion of knowledge (*fana, ifada'-i 'ulum*), I had a special focus on the knowledge beyond (*ma wara'*) *wahdat* [that is the first entification in the Akbarian five entifications. And that

[25] read A25, note 6

is the And I did attain that knowledge] although it is decided that one cannot see beyond *wahdat*, instead one cannot relate (*nisbat*) anything there at all. However, I am presenting that what I have realized [through my sufi experience]. And until I had learned it correctly, I did not dare to write it. [So this knowledge is indeed correct.]

That form (*surat*) of that station is after *wahdat*, I saw it as clearly. And I saw it as clearly as I can see that Agra is after Delhi [from Sirhind]. there was no doubt in this vision. However, [my] gaze still remained on wahdat. And nothing beyond [wahdat] was seen, and I never recognized any station to possess the characteristics of the Haqq (*'unwan-i haqqiyat*), or learned that he [Haqq] is after a certain station. Bewilderment and ignorance (*hayrat, jahl*) remained as before. In this seeing (*did*), there was no difference. I do not know what to say for all these are contraries of one another. I cannot put it into words. I realized such a state clearly. *I am seeking forgiveness from Allah, and I am repenting from Allah, returning to Allah, from all that Allah dislikes, in speech or action, in thoughts or considerations. (*Astaghfiru 'llahi wa 'tubu ila 'llahi, min jami'i ma kiraha 'llahu, qawlan wa fi'lan, khatiran wa naziran.*)*

And I saw some sufi shaykhs, and they were above that station in accordance to the difference in their ranks. They were all sitting down holding its pillar. Some were slightly below. However, there were differences in their levels. I found myself far below that station, as if I had no interrelationship with it. After this incident (*waqi'a*) [or mystic vision], I attained complete restlessness (*idtirab-i tamam*) i.e. I became almost insane. Due to excessive restlessness. Now I, the Mujaddid, am realizing at this point that what I had earlier assumed to be annihilation of the attributes (*fana-i sifat*), [that annihilation actually did not refer to the attributes directly.] Instead, it was the annihilation of the *khususiyat*, specifities of the attributes. [26] — [It is those *khususiyat*] that distinguish the attributes (*ma beh al-imtiyaz-i anha bud*) [from one another, while they, the attributes, all have the same substratum. And these *khususiyat*] have been inserted [into the proto-attributes] in the time of *wahdat* (*dar zaman-i wahdat mundarij shudeh budand*), and have been attenuated (*za'il gashteh budand*).

On the other hand, currently, [in a later stage of entification i.e. *wahidiyyat*] the [whole] attributes have been put aside (*niz bar tarf shudeh and*) [the person of God]. And the attributes are composed of a substratum (*asl-i sifat*) and [the *khususuiyat*,] The *khususiyat*] has been inserted and included [into the substratum, and they altogether comprise the attributes] (*Law kanat 'ala sabili 'l-indimaj wa 'l-indiraj*).[27]

The one-in-number person continued to predominate (*qahriman-i [dhat-i] ahadiyat*) everything. And the distinctions (*tamayyuziy*) that were seen between the [Akbarian] levels of undifferentiated knowledege, and differentiated knowledge, it no longer remained (*tamayyuziy keh az martaba'-i 'ilm-i jumali va tafsili hasil shudeh bud, namand.*).[28]. Instead, I focused my gaze on the outside completely.

The hadith says, *Allah was [existing], and there was no other thing [existing] along with him, (*Kana 'llaha wa lam yakun ma'ahu shayyun*)*, and also, *Allah is still the same way that he was. (*Wa huwa alana????? kama kana*)*.[29]

Currently, my hal conforms to the [hadith reports above]. Previously, I knew that hadith, but I did not have that *hal*. So be it correct or be it erroneous, you may let us know [whatever *hal* that you experience].

I am seeing that Mawlana Qasim 'Ali has a share on the station of making others perfect (*maqam-i takmil*). I realize that in that same manner some of the friends here also have shares on the station. And Allah (S) knows the reality of the matter (*Wa 'llahu subhanahu a'lamu bihaqiqati 'l-hali*).

[26] It seems that Mujaddid is proposing that the attributes are composed of two components:

1. the prototype or substratum (*asl*)
2. the specificities (*khususiyat*)

You may note that according to Muslim kalam-scholars, divine attributes exist in the outside, i.e. they have actual existence in the same way that the Platonic archetypes have actual existence. IAM

[27] Amrit. Read note 1; additionally Amritsari in-line notes interprets *asl* as *mabda'*

[28] Aftabi apparently mistranslates here as he did not recognize that the terms here have Akbarian meanings e.g. *tamayyuz, martaba'-i 'ilm-i jumali, martaba'-i 'ilm-i tafsili, kharij*, and this section refers to the *tanazzulat-i khamsa'*

[29] Amritsari 27.2

2.12 Maktub 1.12

To Hazrat Khwaja Baqi bi-'llah
Summary: Clarifying

1. the attainment of annihilation (*fana'*) and ever-abidingness (*baqa'*)
2. manifestation of the elect aspect (*wajh-i khass*) of everything
3. the reality of the journey within Allah (*sayr fi-'llah*)
4. the lightning-like self-disclosure of the person of God (*tajalli-i dhati barqi*)

2.12.1 Sufi knowledges

The least of the servants Ahmad presents to your sublimeness. What can I present on my own defects! Whatever Allah wants, it happens, and whatever he does not want, it does not happen. There is neither a refuge nor a power save Allah the most high and the most magnificent (*Ma sha'a 'llahu kana, wa ma lam yasha' lam yakun. Wa la hawla wa la quwwata illa bi-'llahi 'l-'aliyyi 'l-'azim.*)

By his grace, Haqq (S) has unveiled to me the knowledges that come from the stations of annihilation and ever-abidingness (*ta'alluq be-maqam-i fana'-fi-'llah, baqa'-bi-'llah*). In the same way, he has let me know the answers of:

1. What are the unique aspects (*wajh-i khass*) of everything?
2. What is the meaning of the journey within Allah (*sayr fi-'llah*)?
3. What is the lightning-like self-disclosure of the person of God (*tajalli-i dhati barqi*)?
4. Who is he who drinks at the Muhammadan drinking place (*Muhammadi 'l-mashrab*)?

God first gave me the necessary and requisite knowledges (*lawazim, daruriyat*) for each station, and then made me cross over that station. Only a few things remain in what the friends of Allah have given signs to that I have failed to understand or cross over. *Allah accepts him whom he would accept, he does not need any reason for it (*Qubila man qubila bila 'illatin*).*

I learned that in the same way that we consider the essences of the things to be made (*maj'ul*), in that same way we also consider the prototypes of the receptivities and their preparedness (*asl-i qabiliyyat, isti'dadat*) [of those things] to made and crafted (*maj'ul, masnu'*). I also learned that God is not ruled by any receptivity (*mahkum-i qabiliyat nist*). And it should not be that anything would rule over God. [Writing] anything more would be rude.

A slave should know
what are his limits

Bandeh bayad
keh hadd-i khod danad

2.13 Maktub 1.13

To Hazrat Khwaja Baqi bi-'llah
Summary: Clarifying

1. the endlessness of the path
2. that the science of the haqiqa conforms to the science of the sharia

2.13.1 Path is endless

Presents the smallest of the servants Ahmad: Ah! A thousand times ah! This path has no end! I am doing the *sayr* so fast, [still the path does not end!] And so much effusion and grace (*waridat,'inayat*) are pouring onto me here! This is why the great sufi masters have said, *The journey towards Allah (*sayr ila 'llah*) is a path of fifty thousand years.* God has said, *The angels and the spirit proceed towards him in a single day that what is traversed in fifty thousand years (*al-mala'ikatu wa 'l-ruhu ilaihi fi yawmin kana miqdaruhu khamsina alfa sanatin*)*[30] This verse also points towards this meaning.

When hopelessness pervaded, and the string of hope was cut off, I needed rain and bliss, in accordance with the verse, *He is the one who pours down rain from the sky, and diffuses his mercy (*Huwa 'lladhi yunazzilu 'l-ghaytha min ba'di ma qanatu, wa yunshuru rahmatuhu*)*[31]

It has been a few days that *journey in the things (*sayr dar ashya'*)* has been taking place. And an

[30] Quran.Ma'arij. ???
[31] Quran.Shura.???

excedingly large number of people seeking guidance (*mutarshid*) are coming. In summary, I began attending them (*kar-i ishan*). Yes! I do not find myself [capable to guide them, as] I have not yet attained that station [where I am competent to give people good-instruction and perfection (*irshad, takmil*)]. Still I cannot refuse for the sake of politeness and modesty (*muruwat, haya'*).

2.13.2 Haqiqa conforms to the sharia

On the matter of *tawhid-i [wujudi]*, I was hesitant (*mutawaqqif*) from before, as I have stated many times in the past. And the acts and the attributes were relegated to the prototype. Now that I have realized the reality of the matter, my hesitation is gone, and instead I found the side of *all is from him (*hama az u-st*)* heavier on the scale than the side of all is he (*hama u-st*). And I saw that there is more perfection on that side [of *hama az u-st*] as well. And I understood the *af'al* and *sifat* differently (*be-rang-i digar*). I was shown each one of them separately, and then taken above. All my suspicions completely disappeared. I found all my unveilings (*kashfiyat*) congruent to the outer sharia (*mutabiq-i zahir-i shari'at*), and I failed to see any difference even in the amount of the tip of a hair with the manifest (*zahir*) sharia.

Some sufis narrate their unveilings that contradict the manifest sharia — they do it either by mistake or due to their intoxication (*sukr*). Actually, the manifest (*zahir*) side does not contradict the inner (*batin*) side at all. In the middle of the path, they may seem to contradict each other, however, it can be rationalized. He who arrives o n the end truly (*muntahi haqiqi*) indeed finds the manifest side of sharia (*zahir-i sharia*) congruent to the inner side (*batin*).

The difference between the ulama [of the manifest knowledge] and these [sufi] masters (*buzurgaran*) is this that what the ulama knows via demonstrative proof and and knowledge (*istidlalan, 'ilman*), the sufis find it via unveilings and tastings (*kashfan, dhawqan*). That their states are true — what else could be its proof but this? My chest is being constricted, but my tongue is not speaking (*Yadiqu sadri, wa la yantaliqu lisani*) — my state is like this saying. I do not know what should I say.

I have some more states to narrate, but it is not coming out in the draft, and I cannot write them in the presentations — I do not know what wisdom of God is there. God! I pray that do not deprive this deprived slave who has been denied access to you so far (*mahrum, mahjur*) from being a focus of your grace, and do not leave me in the middle of the way.

> This saying when it is the origin of
> ?????????/////
>
> Iyn sokhn ra chun to mabda' budeh'
> ????????????

Writing more would be rude (*gostakhi*).

> A slave should know
> what are his limits
>
> Bandeh bayad
> keh hadd-i khod danad

2.14 Maktub 1.14

To Hazrat Khwaja Baqi bi-'llah
Summary:

1. Clarifying the attainment of mystic visions (*husul-i waqa'i'*) that shows its face in the middle of the road
2. Clarifying the states of some of the sufi students (*mustarshidan*)

2.14.1 Describing a mystic vision

Presents the least of the servants Ahmad that the self-disclosure that was manifested in the middle of the created things (*akwan*), I have presented some of it in the last letter. [The rest of that *waqi'a*, mystic vision is this:] The level of *wujub* that brings together all the universal attributes (*jami'-i sifat-i kulliya'*) was manifested, and it was in the form of an dark-complexioned ugly woman. Next the level of one-in-numberness (*ahadiyat*) self-disclosed (*mutajalli gasht*), and it was in the form of a tall man standing freely on a thin wall. Both of these two self-disclosures were manifested as true models (*'unwan-i haqqaniyya'*). None of the previous self-disclosures had this model (*'unwan*).

During that same time, a desire for death grew in me. And it came in my sight (*nazr*) that I am on a

shore of an all-encompassing sea and trying to dive into it. But I have been tied to my back by a strong rope (*risman-i madbut*) , and in such a way that I cannot dive into the sea. I learned that the rope meant the connection to my own physical body (*ta'alluqat-i badan-i 'unsuriy-i khod*), and I was hoping that it would tear. Also, there many more elect howness (*kayfiyat-i khass*) appeared, and at that moment I realized with eagerness (*betariq-i dhawaq*) that there is no need or desire left in my heart save Haqq (S). Next the attribute of universalness of necessaryness (*sifat-i kulliyat-i wujubiyya*) that attained different measures of electness in different loci of containment and loci of manifestation (*muhall va mazahir-i khususiyat*) came into my sight. Next, on that moment, all those electness from [all those loci] went away, what remained is the model of universality of necessariness (*'unwan-i 'l-kulliyati 'l-wujubiyyati*).

I also saw how they went away from electness. I learned that at this point the attributes are truly awarded to the prototype. Previously, before the electnesses have been taken away from the prototype, [the attributes] were not there [with the prototype], instead what were said [to be attributes there] were said only allegorically, as it is the state of the possessors of the formal self-disclosure (*kama huwa halu arbab-i tajalli-i suri*). It was at that point that a true *fana'* was attained. After these states were realized (*tahaqquq-i iyn halat*), I found my own attributes identical to the attributes of the others — as if there were no differences between the loci (*muhall*) [that bear the *halat*]. And I attained freedom from all the subtle (*daqa'iqi*) types of hidden (*khafi*) *shirk*, [e.g. vanity (*riya'*) etc.]

At that time, it was as if there were no throne, no earth, no time, no location, no direction, no boundaries (*'arsh, farsh, zaman, makan, jihat, hudud*). Even if I would think about it for a whole year, still I would never find a single particle of the created world (*'alam-i makhluq*) in my mind. After that, my own unique aspects, and [my own] entification (*wajh-i khass-i khod, ta'ayyun*) were observed as someone wearing old tattered clothing (*kuhneh pareh pareh).*

That person was my own unique aspects (*wajh-i khass*), but it was not manifested as the true model (*'unwan-i haqqaniya'*). After that, above and adjacent (*muttasil*) to that person, fine leather (*pust-i raqiq*) was seen. And I found myself identical to that leather. And I found that apparel, which I saw as the entification separate from myself. Then I saw the light that was above that leather, but a little later that light became hidden, and that leather and the clothing and became hidden as well. Again that same ignorance (*jahalat*) that was previously there pervaded me.

2.14.2 Interpretation of the mystic vision

I am writing to you to verfy my interpretation for that mystic vision, *waqi'a.* The first [set of] forms that I saw is the fixed entities (*a'yan-i thabita'*) that is the barzakh in-between the necessariness and the contingentness (*k'al-barzakh bayna 'l-wujub wa 'l-imkan*).

However, for each of the borders [of the barzakh], their two sides are are superlatively different (*kamal-i farq*) from each other. And that leather that was in-between the old apparel and the light, it stands for the barzakh in-between the existence and non-existence (*wujud, 'adam*). That I found myself as the leather signifies that I have arrived on that barzakh. Previously, in many other incidents, I had also found myself as the barzakh in-between the existence and non-existence. However, apparently (*zahiran*), those [previous incidents] were with respect to the relationship with realm outside the self (*benisbat-i afaqi bud*), and on the other hand, this [mystic vision] refers to the realm within the self (*nazar be-anfus*). There was another difference between them also that was manifested at that time. However, when I wrote it, I forgot it. And this is [the interpretation].

What I have attained as ever-continuing things (*da'imi*) are bewilderment and ignorance (*hayrat, nakarat*). Sometimes, I experienced this same type of *astonishing states (*shu'badeh*)*, but [soon afterwards], they went away. However, the knowledge that I attained remained. I could not interprete some of the mystic visions. Some possible interpretations do arise in the mind, but I cannot trust in them, and so I put them before you. If you interpret it, I would indeed firmly believe (*yaqin*) in it. I hope that via the intermediation of your noble face-turnings, I would be saved from all the captivations of worldly attachments (*gereftariy-i ta'alluqat-i dunyawwi*). Else the work is very hard.

Without the grace of God and his elect
Even for the angel, his fate is black

Be'inayat-i haqq va khassan-i haqq
Gar malak bashad siyah hastash

2.14.3 Reporting *hal* of the disciples

Shaykh Taha, the son of Shaykh 'Abdullah Niyazi, is a well-known sufi shaykh of Sirhind. Haji 'Abdu 'l-'Aziz is his friend. That Shaykh Taha has sent you salutation (*qadambusi*). He is humbly seeking (*niyazmandi*) to join our tariqa. He finds you a great master, and is interested to come to God (*inabat*) by entering into this sublime noble tariqa. He is beseeching [our tariqa] sincerely and humbly. I have suggested him to do *istikhara* and said that then his inter-relationship with our tariqa would be revealed.

My sufi brothers (*yaraniy*) here who has learned zikr, most of them are absorbed in doing *rabita* of the shaykh. Some of them saw in a mystic vision (*waqi'a*), started rabita and then came along with me [to Sirhind]. Some of them had started rabita before they came from Delhi.

First they experience presence and drowning (*hudur, istighraq*). Some of them see the attributes with the prototype (*sifat ba ham asl*) wheras some other cannot. However, none of them has gone on the way of monism, lights, unveilings (*tawhid, anwar, kushuf*). Mulla Qasim 'Ali, Mulla Mawdud Muhammad, and 'Abdu 'l-Mu'min have reached the dot above (*nuqta'-i fawqa*) the station of jadhba. However, Mulla Qasim 'Ali is absorbed in descending (*nuzul*). I am not understanding if the other two are descending [or not]. Shaykh Nur is also near that dot, but he has not reached there yet. Mulla 'Abdu 'l-Rahman is also near that dot — he is only a little away from [Shaykh Nur]. Mulla 'Abdu 'l-Hadi has attained presence along with drowning (*hudur ba istighraq*), and he says, *I can see God the unbounded pureness (*mutlaq-i munazzah*) in every thing with incomparable attributes (*sifat-i tanziyya'*), and I consider every action as coming from him.* Via your felicity, all the students and the prepared ones (*musta'idan*) are receiving effusion and blessings (*fa'id*). It seems that I have no share in that giving out of effusion.

I am the same old slave Ahmad, I am and
I am

[It's a felicity that I've become your slave]

Man ham Ahmad-i parineh
hastam hastam

Once while interpreting a mystic vision (*waqi'a*), you [Khwaja Baqi bi-'llah] had said, *Had you not possessed the state of belovedness (*ma'na-i mahbubiyat*), it would have taken you a long time to reach your destination.* You had also clarified, *Your belovedness is via my grace.* I am very hopeful due to this saying of yours. This impudence and rudeness (*jur'at, gostakhi*) [that is writing this letter of request] is due to this.

2.15 Maktub 1.15

To Hazrat Khwaja Baqi bi-'llah
Summary: Clarifying

1. states related to the stations of coming down and descent (*hubut, nuzul*)
2. along with some of its concealed mysteries (*asrar-i maknun*)

Presents [Hazrat Mujaddid.] I am the one who is present but absent, one who has received but still is deprived, who is facing but still has a face that is turned away (*hadir-i ghayb, wajid-i faqid, muqbil-i mu'rid*). For a long time, I have been seeking [God] but instead I am finding myself. Now that my work has been concluded, when I seek myself, I find [God] instead. Presently I have lost [God] but I am finding myself instead. Although I have lost God, I am not seeking him. (*Ba-wujud-i gom kardan, juwya'-i u nist*). Although I am depriv ed (*faqdan*) of God, I am not desirous (*khwahan*) of him. Based on knowledge, I am present, found, and facing (*hadir, wajid, muqbil*), but based on longing (*dhawq*), I am absent, lost, and with a face that is turned away (*gha'ib, faqid, mu'rid*).

My outside has attained ever-abidingness or *baqa'*, but my inside has attained annihilation or *fana'*. I have attained *fana'* in the fountainhead of *baqa'*, and I have attained *baqa'* in the fountainhead of fana'. However, based on knowledge, I have attained *fana'*, and based on longing (*dhawqi*), I have realized *baqa'*.

Now I have begun my business of coming down and descent (*hubut, nuzul*), leaving off (*baz mandeh*) my rising and descent (*su'ud, nuzul*). I was

taken from the heart to the the transformer of the heart [who is God] (*muqallib-i qalb*) [in my ascent], and in the same way, now I have been taken back from the transformer of the heart [who is God] (*muqallib-i qalb*) to the station of the heart [in my descent]. [I experienced this deep transformation. And the process was:]

1. My ruh was freed (*takhlis*) from the nafs, it became peaceful (*itminan*) and it came out (*khuruj*) [to where?????].

2. The lights of my ruh pre-dominated (*ghalba'-i anwar-i ruh*), and so the two sides ruh and nafs were brought together.

3. And these two sides constitute a barzakh. As a result, now I have become a barzakh.

4. And because I have become a barzakh (*bewasta'-i husul-i iyn barzakhiyyat*), now I am able to receive benefit (*istifada'*) from the above, and give out benefit (*ifada'*) to the below concurrently (*ma'an*).

5. As a result, now I am the beneficiary (*mufid*) of the fountainhead that gives out benefits, and I am the benefactor (*mustafid*) of this receptacle that receives benefits. [32]

   If I say it, its explanation has no end
   And if I write it, many pens would break

   Gar beguwim, sharh-i iyn behadd shud
   Va dar navisam bas, qalamha beshkand

Presenting that the left side [of the breast] means the station of the heart. Before [the heart] had ascended (*'uruj*) [above] to the transformer of the heart [who is God] (*muqallib-i qalb*), [the heart] was there [on the left side of the breast]. Then it descends (*hubut*) from above, and at that time, [the heart] gets re-located to a different location that is between the left side and the right side (*chap, rast*). As it is manifest to the possessors of [that station].(*Kama huwa 'l-zahiru 'l-arbab*). Those attracted ones (*majdhuban*) who have not done suluk are possessors of the heart[33] (*arbab-i qulub*). Because without suluk, one may not reach [God] the transformer of the hearts (*muqallibu 'l-qulub*), and state (*abasteh*). A person being connected (*ta'alluq*) to a station means that person attains an elect status [i.e. *hal*] on that station, and he has a unique distinction (*imtiyaz-i 'alahidda'*) among the possessors of this station. In summary, there are two distinctions for this situation of ours:

1. experiencing attraction right in the beginning (*sabaqat-i injidhab*)

2. realizing a unique *baqa'* that is the origin of knowledge (????) related to that station

The verification of the knowledge of the station of the heart, and the reality of *jadhba', suluk, fana', baqa'* etc. have been divulged in detail in the risala that I had promised. Mir Shah Hussain grew impatient and left, and for that reason I did not have a chance to send you a copy. *Insha' Allah* you would see it soon. The beloved one who has been waiting (*'aziz-i mutawaqqif*) has descended from the above down to the station of jadhba. However, he is not focused on this world, instead he is face-turned towards the above. Since his ascent above (*'uruj fawqani*) was not compelled (*be-qasr*), then naturally it was related to jadhba. In his descent from the above, he could not bring anything with him at all. The origin of the *nisbat* was a defective face-turning (*tawajjuh-i qasir*), and the ascent was the trace (*athar*) of that face-turning. That face-turning still abides in him. The relationship of jadhba with that face-turning is like the relationship of the soul with the body, or light with darkness. However, his at, above and adjacent (*muttasil*) to that person, fine leather (*pust-i raqiq*) was seen. And I found myself identical to that leather. And I found that apparel, which I saw as the entification separate from myself. Then I saw the light that was above that leather, but a little later that light became hidden, and that leather and the clothing and became hidden as well. Again that same ignorance (*jahalat*) that was previously there pervaded me. present jadhba is different from the jadhba of the khwajas (*qaddasa 'llahu ta'ala asrarhum*). That present jadhba is an elect jadhba that Hazrat Khwaja 'Ubaidu 'llah Ahrar received from his honorable ancestors. Those masters received elect states on that station. And in mystic visions (*waqi'a'*), some of his disciples saw that

[32] This may be a reference to *Risala'-i Silsilatu 'l-Ahrar* because Khwaja Ahrar was known for saying *We give when we receive, and receive when we give.* And the Mujaddid also mentions this risala in maktub 1.05 to his pir.

[33] *Possessors of the heart* are settled on that station of the heart but cannot go above, Aftabi

that beloved waiting person (*'aziz-i mutawaqqif*) has eaten[34] up Hazrat Khwaja 'Ubaidu 'llah Ahrar (as he was). The traces of that [mystic vision] is manifested (*zuhur-i athar*) on this station. This jadhba has no inter-relationship with the station of pouring out benefit (*ifada'*), because on that station, the face is always towards the above. And ever-continuing intoxication (*sukr-i da'imi*) must happen there.

Some of the stations of the jadhbas are such that they keep the [salik] away from suluk when one enters therein, so when one enters their [stations] for the purpose of suluk, one become attentive towards suluk. On the other hand, there are some other [stations] do not keep [the salik] away from suluk, and once one enters therein, one may face-turn towards suluk. While writing this letter I am presenting, I became attentive towards the station [of that jadhba that keeps one away from suluk], and many fine points of that station was revealed. Without a reason, the mind refuses to focus on anything. *And Allah (S) reveals the reality of the state (*Wa 'llahu subhanahu a'lamu bihaqiqati 'l-hal*).*

It has been a few months that the beloved person in waiting has come down, but he has not completely entered the above-mentioned station of jadhba. What is stopping him is his lack of knowledge on the exalted status (*shan*) of that station, and diffusing his focus onto too many directions (*tawajjuhat-i paragandeh*). I hope that once he reads my writing, he would be able to enter that station completely. And then he would be able to eat up Hazrat Khwaja [Ahrar] as well.

2.16 Maktub 1.16

To Hazrat Khwaja Baqi bi-'llah

Presents your lowly student that Mawlana 'Ala'u 'l-din's polite letter (*navazishnameh*) has reached me. The unveilings for each of the matters narrated in the letter has been written fulfilling the need of the present time. I did not even find the time to write down some of the knowledge that has arisen in my mind (*makhtur*), which concludes and perfects (*mutammimat, mukammilat*) that veiled (*mastur*) knowledge. I would send it to you soon. *Insha Allah tabaraka wa ta'ala.*

2.16.1 The monograph *'Aqa'id-i Ahl-i Sunnat*

A clear copy of the other risala the *'Aqa'id-i Ahl-i Sunnat*[35] that was written at the request of some of the brothers has been sent. The sufi brothers had asked that I write a risala replete with religious advice, which would help them on [traversing] the sufi path (*tariqa*), so that they can live their lives following that. Truly that unique risala is full of blessings. After publishing (*tahrir*) it, I understood that the [prophet who is] the final rasul (salam) appeared there along with many of the sufi shaykhs of his community, held the risala in his blessed hands, and kissed it out of a perfect devotion (*kamal-i karam*). And [the prophet] showed it to the accompanying sufi shaykhs, and told them, *Everyone should attain such articles of belief (*mu'taqadat*).* I also saw that those who have made felicitious by that knowledge [of the creed as per that book], in that gathering they can be seen as basking in light (*nurani*) and distinguised (*mumtaz*) from the others, and standing before that master the prophet. It is a long story and in that gathering, he gave this worthless person his permission to propagate this incident.

> For the master
> nothing is impossible
>
> Ba-kariman
> karha va shavar nist

The day I came back from attending you (*Az an ruz keh bar mulazamat*), [since then I can no longer concentrate on teaching people.] I cannot inter-relate with anything (*chandani munasabat nadarad*) because I long for the above to the station of good-instruction-giving (*irshad*). Some times, I wish (*chand gah himmat-i an bud*) that I hide in a desolate place away from human companionship. Whern I saw human beings, they appeared to me as ferocious beasts.

Finally, I resolved (*mahkum*) to live in seclusion (*'uzlat*), but the *istikhara* was not favorable. It

[34] To eat means to gather all the qualities and put them in himself, and be lighted in his light, and be qualified in his qualities, Aftabi

[35] also called the *Risala'-i Radd-i Rawafid*, and also *Kava'if-i Shi'a*

seemed that God made me ascend via the levels of nearness (*'uruj dar madarij-i qurb*) to the ultimate of the ultimate limits although that ultimate limit has no limit. And he used to take me even higher, bring me back, and take me above again. God has stated, *Every day he is in a [new] mode (*Kulla yawmin huwa fi sha'n*).*[36] And he took me across the stations of all the sufi shaykhs (except a few shaykhs that he chose not to).

The soil of dehlij??? Delhi, through favor generosity
Know! He took to the sublime court, handful by handful

Ga s/h/ iy bardand ziyn Dehli dehliz hulacht???
Bedan dar gahh-i wa illa dast bar dast

The spirits of numerous sufi shaykhs helped me in this [journey and ascent (*sayr, 'uruj*)], so many that if I name them them this letter would grow too long. In summary, God made me cross the prototypal (*asli*) stations in the same way that he made me cross the shadow-like (*zilli*) stations. How can I describe the grace of God! God accepts him who is accepted, without a cause (*Qabila man qubila bala 'illatin*)! So many aspects of friendness and perfections (*wujuh-i walayat, kamalat*) did he divulge to me! How can I express them!

God made me descend via levels to the station of the heart, in the month of Zilhajj. This station is the station of good-instruction-giving and making-others-perfect (*maqam-i irshad, takmil*). However, I still need many more things to complete and perfect this station. Let me see when that would be attained. It is not so easy [to perfect this station]. I am a *murad*, elect of God, [and so it is far easier for me to journey.] Still I am having to cut through so many of these waystations , i.e. such a distance that I wonder if the *murid*, i.e. ordinary seekers would be able to cross this distance even if they had as long a life as Hazrat Noah. Instead, I would say that this aspect is reserved for the elect; the ordinary seekers have no place to stand here.

The end of the ascent of the solitaries (*nihayat-i 'uruj-i afrad*) is the beginning of the station of the prototype (*bidayat-i maqam-i asl*), they may not go more. This is the bounty of Allah. He grants it to whoever he wills. And Allah is full of magnificent bounty (*Dhalika fadlu 'llahi. Yu'tihi man yasha'u, wa 'llahu dhu 'l-fadli 'l-'azim*).[37] This is the place where taking people up via the levels of perfection-giving and good-instruction-giving (*dar maratib-i takmil va irshad*) stopped.[38] Because the light of the darkness of the hidden world was manifested (*zuhur-i nur-i zulmat-i ghaybat*), [the lights of this station] were not bright — there is no other reason. People make up many things out of their fanciful ideas, you should not consider them even.

No unripe one (*kham*) understands the duties of the youth
This is my last word, my farewell message

Dar nabayad hal-i NACHTEH hech kham
Pas sokhn-i kutah bayad, wa salam

If they think like that, they are likely to face harm. Please tell them to stop making such a lowly person like me the focus of their false accusations. There are lots of other thg on which they can focus their attention instead.

Lost am I, so search me not
Tell me nothing, for in me I am lost

Man gom shudeh-am ???
Ba gom shadgan sokhn nagu'iyad

You should worry on how to save yourself from the wrath of God (JS). The matters that Haqq (SWT) completes, it is very improper to discuss its bad effects (*tanqis*). Truly that would be opposing God (ta'ala).

2.16.2 Separation after union

[This section explains separation after union (*farq ba'd al-jam'*)]. To descend onto the station of the heart, that is truly the station of separation (*farq*) [would be descending onto] the station of good-instruction-giving (*irshad*) [i.e. the station of being a *murshid* or sufi guide]. And what is bringing together or union (*jam'*) and separation (*farq*)?

[36] Quran

[37] Q.Jumu'a'.62.4

[38] Because there were some more things needed to complete and perfect this station [of being a guide (*murshid*)], Amritsari, Aftabi

1. The nafs is drowned in the light of the ruh, and they are brought together — this initial state is called union or bringing together (*jam'*).

2. The nafs separates from the ruh — this later state is called separation. (*farq*).[39]

[This is the true interpretation of *farq ba'd al-jam'*, and all those outrageous interpretations that some sufis have made out of it are] derived from intoxication (*sukr*). Some [of those intoxicated sufi masters] say that the station of separation is to see the Haqq disjoint (*juda*) from the creation, but that is not at all true. They mis-interpret the ruh to be the Haqq[40], and also mis-interpret the separation of the ruh from the nafs to be separation of the Haqq from the nafs.

Most of the interpretations of the intoxicated people are like this — they cannot realize the reality of the matter. It is Allah who understands the realities of every matter. In another risala, the knowledge of the possessors of jadhba and suluk and the realities of these two stations[41] have been explained in detail. You would see that risala soon.

2.17 Maktub 1.17

To Hazrat Khwaja Baqi bi-'llah
Summary: Clarifying some of the states related to ascent and descent (*'uruj, nuzul*) etc.

Presents the lowly servant: My ascent (*'uruj*) had stopped for a while but then when I was writing this letter [I resumed my ascent]. I made sort of an ascent (*nahuw-i 'uruj*) above that station and then started the descending below it. However, I did not descend completely. All others who were below that station have also ascended on the path of that same station, and turned their faces towards descending.

In the future, I shall also present to you whatever howness (*kayfiyat*) that would be revealed and manifested. On whom this inter-action happens, when after the unveiling of his own hal (*ba'd az inkishaf-i hal-i khod*) writes about it, it would be correct.

This incident of descent took place all on a sudden, and I was weak as I was taking medicine for indigestion, and so I could not realize the final stage of this descent. *Insha' Allah* it would be revealed again.

2.18 Maktub 1.18

To Hazrat Khwaja Baqi bi-'llah
Summary:

1. Clarifying stability (*tamkin*) that is attained after fluctuation (*talwin*)

2. Clarifying the three types of *walayat*

3. Clarifying that God's existence is additional (*za'id*) to his person (*dhat*)

The least of the servants, one who is full of faults, Ahmad the son of 'Abdu 'l-Ahad presents this: In the past, states and "things that arrive" (*ahwal, mawarid*) were being revealed, and I was communicating them to you. In contrast, by the blessing of your noble face-turnings, the Haqq (SWT) has freed me from the slavery of states (*az riqqiyat-i ahwal muharrar sakht*), and brought me from fluctuation to stability (*az talwinat beh tamkin*). As a result, nothing but bewilderment and confusion (*hayrat, perishani*) is coming into my hands. And I am attaining nothing but separation (*fasl*) in the place of intimacy (*wasl*), and nothing but distance (*bu'd*) in the place of nearness (*qurb*). And I am realizing nothing but lack of inner knowledge (*nakarat*) in the place of inner knowledge (*ma'rifat*), and nothing but ignorance (*jahl*) in the place of outer knowledge (*'ilm*). This is the reason I was late in answering you, since it is not necessary to report run-of-the-mill news. Apart from it, I am experiencing such a lethargy that I have no interest in doing anything. Like invalid people, I cannot do anything.

I am nothing and little, from lots of nothing
And from nothing and little, is anything accomplished?

Ham hecham va kam, ze hech ham besiyariy
Va ze hech va kam, hech nabayad kariy?

[39] IAM's interpretive translation, as the literal is confusing

[40] *Mabda' va Ma'ad* also explains that many sufis considered the ruh to be the Haqq etc. IAM

[41] Probably the *Ma'arif-i Ladunniya* or the *Mabda' va Ma'ad*, but I've to think, Im not sure, it may be in the Amritsari notes

Now let us proceed to the gist of the matter. Yes! Now I have been honored with *haqqu 'l-yaqin.* However, in that homestead [of *haqqu 'l-yaqin*, all these astonishing things happen]:

1. *'ilmu 'l-yaqin* i.e. knowledge-based certitude and *'ainu 'l-yaqin* i.e. experiential certitude are not veils to each other ??????????????

2. *fana'* and *baqa'* have been brought together

3. unknowledge and ignorance (*nukrat va jahl*) abounds along with knowledge (*'ilm va ma'rifat*)

4. knowledge and awareness (*'ilm, shu'ur*) are attained in bewilderment and directionlessness (*hayrat, biy-nishani*)[42]

5. presence (*hudur*) is in absence (*ghaibat*).

   It is astonishing
   That I have arrived, but the head still aches

   'Ajab iyn ast
   Keh man wasil, va ser gardanam

Allah (*ta'ala*) has granted me progress on the levels of perfection by his sheerly limitless grace. The station of witnesshood (*shahadat*) is above the station of friendhood (*walayat*). Friendhood's relationship with witnesshood is comparable to the relationship of the self-disclosure of the form (*tajalli-i suri*) with self-disclosure of the person (*tajalli-i dhati*). Instead, the distance between these two [i.e. friendhood and witnesshood] is more than the distance between the two self-disclosures [of the form, and of the person], such is the matter.

Above the station of witnesshood or *shahadat* is the station of truthtellerhood or *siddiqiyat.* [*Siddiqiyat* is so far higher than *shahadat* that] the difference between these two stations is beyond description, and it is too magnificent to be described [even] via allusions. [The station of *siddiqiyat* is so high that] above it is none else but the station of prophethood (*nubuwat*). It is improper for it to be otherwise, even that it is impossible — this is what I have realized via clear and correct unveiling (*makshuf-i surih, sahih*).

[42]Aftabi translated ths line interpretvely, and I am retranslating him

2.18.1 Station of nearness or *qurbat*

Some of the people of Allah have determined another station named *qurbat* or nearhood in-between these two stations [of *siddiqiyat* and *nubuwat*]. I have attained it, and have realized its reality. After plenty of face-turnings and begging for numerous times, at first, that sublime station [of *qurbat*] was unveiled unto me like it happened for the other masters. And at last, I realized its reality.

Yes! That station [of *qurbat*] is attained after attaining the station of *siddiqiyat* during the time of ascent (*'uruj*). However, it needs to be pondered it it is the intermediary (*wasta'*) [leading to an even higher station, or not]. *Insha' 'llah*, when we meet, I would present to you the reality in detail. That station [of *qurbat*] is very high. I have found no other station above it on the path of waystations of ascent (*manazil-i 'uruj*).

Picture

1. prophethood or *nubuwat*
2. nearhood or *qurbat*
3. truthtellerhood or *siddiqiyat*
4. witnesshood or *shahadat*
5. friendhood or *walayat*

The doctrine that God's existence is additional to his person (*za'idiyyat-i wujud bar dhat*) was revealed on this station [of *qurbat*]. It is a decided doctrine of the ulama of the people of truth. I am grateful to Allah that he has kept me with them. (*Shakara 'llahu ta'ala sa'uyahum*). However, [the *salik* should not remain content staying on that lower level], instead he should seek to ascend even higher, leaving that attribute of existence on the path. Because *above the world of existence lies the world of the all-loving lord (*fawqa 'alam al-wujudi 'alamu maliki 'l-wadudi*)* — as Abu 'l-Makarim Rukn al-Din and Shaykh 'Ala'u 'l-DawlaIndex'Ala'u 'l-Dawla have proposed in their writings.

The station of *siddiqiyat* is one of the stations of *baqa'.* [And those stations of *baqa'*] face this world [i.e. are closer to this world]. More deserving than that station [of *siddiqiyat*] is the station of *nubuwat*, which is really higher [43]. [That station of *nubuwat*] is the station of the ultimate sobriety and ever-abidingness (*kamal-i sahw, baqa'*). It is inappropriate to place the station of *qurbat* as the

[43]Amritsari, note 4

barzakh between these two stations [of *siddiqiyat* and *nubuwat/shahadat*. Since the level of *qurbat* is far higher] as its focus is towards the sheer incomparability (*tanzihiyyat-i sirf*) of God that is the completion-point of ascent (*tamam-i 'uruj*). There is a world of difference between these two (*Shattana ma baynahuma*) [levels]. [Consequently, *qurbat* must be above *siddiqiyat*.]

Dar pesh-i a'ina'-i tuti saftam?? dashteh
and
Har cheh ustad-i adhal goft begu miguwim

2.18.2 Sufi knowledge is identical to the sharia

The science of the sharia is based on rational consideration and demonstrative proofs (*'ulum-i shariyya' nazariyya' istadlaliyya'*); however, now God has caused me to believe in them as self-evident truths and realize them internally via unveilings (*daruriyya' kashfiyya'*). Those [unveilings on the sharia that I am experiencing] do not differ from the science taught by the ulama of the sharia even by the amount of the tip of a hair. Instead, it is as if the unveilings have made the undifferentiated knowledge differentiated (*ijmal, tafsil*), and what was previously proven via demontrative proofs are now being realized [internally] via [my own] unveilings (*istidlali, kashfi*).

Once one asked the great Khwaja [Baha al-Din] Naqshband (*qaddasa 'llahu ta'ala sirrahu 'l-aqdasa*), *What is the purpose of journeying on the* suluk*?* He answered, *So that the undifferentiated knowledge gets differentiated, and the knowledge derived via demonstrative proofs are internally realized via unveilings (*Ma'rifat-i ijmali tafsili shud, va istidlali kashfi gardad.*)* He never said that some other knowledge beyond those are attained. Take note! On the path, many knowledge-forms appear that need to be crossed. Until one reaches the end of the ends (*nihayat al-nihayat*) that is the station of *siddiqiyat*, one would not understand all these.

I fail to understand this: Many of the people of Allah (*ahl Allah*) claim to have attained that noble station [of *siddiqiyat*] but they have no relationship with the science of this station. What is the reason?

There is an alim above all alims [who is God]. And he gave me cognizance (*ittila'*) of the mysteries in the matter of pre-determination and destiny (*qada, qadr*). And he [God] informed (*ilam*) me in such a way that I had no conflict with the principles of the outer facade of the shining sharia (*usul-i zahir-i shari'at-i gharra*). That [information on predetermination] was free and disengaged (*mubarra, munazzah*) from [the false ideas of the *faylasuf*, such as] the imperfection of obligationism or the white-hairedness [i.e. filth] of compulsionism (*naqs-i ijab, sha'iba'-i jabr*). And that [information] was as clear as the night of a full moon.

It is surprising that these clarifications were hidden [so far] when they have no conflict with the principles of the shining sharia. Had there been even a taint of conflict with the sharia, it would be appropriate to hide them or cover them up, [but there is no conflict. Yes! It is irrational according to human reason for God to have kept them hidden so far, but] none may question what he [God] does (*La yus'alu 'an ma taf'alu*).

Who is there who dares to argue before
you
Or say anything but *I surrender unto you!*

Kar az harreh-i ankeh az bebebim to
Koshayad zaban juz beh *taslim-i to*

2.18.3 Knowledges

The knowledge-forms (*'ulum va ma'arif*) are raining on me in torrents. My mental strength cannot bear it. The term *my strength* is only allegorical [as this strength does not belong to me, it is a gift from God.] For none but the chariot of the king may bear his tributes (*Wa illa la yahmilu 'ataya 'l-maliki illa matayahu*). At first, I longed to write them down in a book. However, I was not finding the opportunity, and so I was restless. Finally, when God consoled me, I realized that the purpose behind pouring down (*ifada'*) these knowledge-forms was to acquire the habit (*husul-i malakat*), not to memorize (*yad kard*) them. Instead, it is like the students acquiring the habit of studying to gain the competence to become a professor, not just to memorize. The same analogy applies here. Still, I am offering some of those knowledge-forms to you:

Knowledge 1: ***There is nothing comparable to him, and he is all-hearing, all-seeing***

*There is nothing comparable to him, and he is all-hearing, all-seeing. (*Laysa ka-mithlihi shay'an, wa huwa sami'u 'l-basir*).*[44]The first part of this verse *There is nothing comparable to him (*Laysa ka-mithlihi shay'an*)* is describing the sheer incomparability (*tanziyya'-i mahd*) of God that he has divulged and talked about, and the later part *And he is all-hearing, all-seeing (*wa huwa sami'u 'l-basir*)* completes and perfects that incomparability (*mutammim wa mukammilun li-'l-tanziyah*). Its clarification is this: Since [the faculties of] hearing and seeing abides in the cosmos [in man] (*thubut-i sam'a va basar dar 'alam ra*), it may give the illusion that these [human] attributes [of hearing and seeing] are similar to God's attributes [of hearing and seeing]. To banish these ideas, Allah (SWT) denied the faculties of hearing and seeing in the created beings, so that the one who hears, and the one who sees is God himself. The faculties of hearing and seeing that have been created in the created beings, they cannot complete or perfect (*mutammim, mukammil*) the *acts* of hearing and seeing by themselves.

[Its explanation is that that] in the same way that Haqq (SWT) has created (*khalq*) [the two faculties of] hearing and seeing (*sam', basar*) [in man], in that same way he also creates [the acts of] hearing and seeing (*sama', ru'yat*) [that man performs]. He does that according to his own customary habit (*jaryi 'l-'adat*). The faculties of hearing and seeing that the created beings possess have no admission (*madkhali*) [in the performance of those acts of seeing or hearing, instead those acts are performed exclusively by the power of God]. If I establish an effectivity (*ta'thir*) [in the created beings] then that effectivity in them would also be a created thing (*makhluq*).

Therefore, just as [the created beings] themselves are *[completely powerless] as inanimate things are (*jamad-i mahd*)*, their attributes are also [completely powerless]. If a man of power makes a stone speak, no one would say that the stone truly speaks, or possesses the faculty of speaking. In the same way that the stone is an inanimate thing, if a faculty of speech is conceived in it then that would be [as passive as] an inanimate thing as well. The letters, sounds. etc. that are coming out of that [stone], it is as if they do not belong (*madkhaliyyati*) to [that stone]. The other attributes [of the created things] can be interpreted in the same light. In summary: Since these two attributes are more manifest [in created things] (*zahir-tar*), God is negating those two especially [in that verse]. It is because if those two attributes are negated, then the rest [of the attributes in the created things would be negated as well] as the previous two.

Knowledge 2

[Note: The translator Irshad Alam Mujaddidi didnt understand this section 2 in general, and particularly, any of these following points. So he is not sure about its accuracy, as you must understnd a sufi text to translate it accurately. Also this is an interpretive translation following Shaykh Aftabi.]

Haqq (SWT) created in this following sequence as it is his habit:

1. Initially, he created the attribute of knowledge (*awwal sifat-i 'ilm khalq kard*)[45]
2. then he created his face-turning (*tawajjuh*) onto the objects of that knowledge (*tawajjuh-i u be-ma'lumi khalq kard*) [i.e. brought those objects into conceptual existence]
3. then he created the suspensions (*ta'alluq*) from him to the objects of his knowledge (*ta'alluq-i u be-ma'lumi khalq kard*)
4. then he unveiled the objects of knowledge [into the creation, i.e. into external existence] (*ma'lum ra bar vei munkashif sakhteh*)

Therefore, it is understood that [the attribute of] knowledge has no ownership in [that] unveiling (*inkishaf*). In the same way, God first creates the faculty of hearing (*sifat-i sama'*) [in man], and next putting the ear towards (*isgha'*) and paying attention to what is heard (*isgha' va tawajjuh be-masmu'*), and next [the act of] hearing, and next

[44]Quran

[45]This has some esoteric interpretation, as the Mujaddid often quotes the mainstream Sunni doctrine that the attributes are uncreated and had been pre-existing with God since pre-eternity., although in the end of life he modified his opinion and proposed in maktub 3.122 that only the eight real attributes (*sifat-i haqiqi*) are pre-existing, and the rest of the attributes are contingent, created and newly-arrived (*mumkin, makhluq, hadith*)

perceiving (*idrak*) what is heard. In the same manner, God also first creates [the faculty of] sight (*basr*). And next he creates the movement of the eye-balls and focusing on what is to be seen, and paying attention to what is to be seen (*isgha'*). And next [the act of] seeing. And next perceiving (*idrak*) what is seen. [And God creates the rest of the faculties] in the same manner.

God is the one who is hearing and seeing (*sami', basir*), and it is him who from his origin (*mabda'*) possesses the two attributes of hearingness and seeingness (*sama', ruwiyat*). If he were not so, he would not be hearing or seeing (*sami', basir*). Consequently, it is realized that their attributes (*sifat*) like their persons (*dhawat*) are also purely inanimate things (*jamad-i sirf*).

So the purpose of the last part of the verse [*and he [God] is all-hearing, all-seeing (*wa huwa sami'u 'l-basir*)*] is to negate the attributes from them [man] completely. It is not that that [man] also possesses attributes [like hearingness, seeingness as God does]. Instead, there [in man] the attributes belong (*thabitatun*) to Allah, otherwise divine incomparability would be brought together with the grossness of the worldly things (*Wa tilka 'l-sifatu thabitatun li-'llahi, li-yakuna jam'an bayna 'l-tanziyyati wa 'l-tashbiyati*).[46] Indeed, the entire generous verse is affirming the divine incomparability (*tanziyya'*) and denying his likenesses (*mumathala'*) completely.

1. The first knowledge establishes the attributes of the Haqq (SWT), and recognizes the living things (*dhawat iyn-ha ra*) as sheerly inanimate things (*jamad-i mahd*), instead as pitcher (*kuzeh*) and sewerage (*keh ab anja zahir ast*). This is the knowledge of the station of friendhood (*walayat*).

2. The second knowledge is finding the living things as inanimate things, and the considering them to be bodies that are totally dead.[47] As God says, *Indeed, you are a dead body, and indeed they are dead bodies. (*Innaka mayyitun, wa innahum mayyituwn.*)*[48] This is the knowledge of the station of witnesshood (*shahadat*).

The difference these two stations can be undertood by this [difference of their knowledges]. A little points towards a lot, and a drop of water gives the idea of the ocean (*Al-qalilu yadullu 'ala 'l-kathiri, wa al-jur'atu tunbi'u 'ani 'l-bahri 'l-ghadir.*)

> The year that is good
> Is indicated by its spring
>
> Saliy keh nakwust
> Az baharash paida-st

Some misguided people hold the false view that the created beings themselves are acting out the acts, although the [ultimate] actor (*fa'il*) of [human] acts is Haqq (SWT).[49]. Allah (S) rises far above this [misguided conception of him.] (*Allahu subhanahu 'an dhalika 'uluwwan kabiran.*) In contrast, the possessors of this [sublime] station reject even that interpretation, and instead consider all the acts (*af'al*) of [the created beings] as [powerless] as [the acts of] dead or inanimate things. For example, if a person moves a stone, it cannot be said that that person is moving, instead only this much could be said that he is moving the stone, and the stone is moving. However, just as the stone is an inanimate thing, its movement is also an inanimate thing, and that can be deduced by observing that if that movement causes someone's death, it cannot be said that the stone killed him, instead it should be said that that person [who moved the stone] killed him. The opinion of the ulama of the sharia (*shakara 'llahu ta'ala sa'yahum*) conforms to this idea [of the highly evolved sufis that the Mujaddid agrees with]. They [both] say that even the intentional or freely chosen (*bi-'l-iradati wa 'l-ikhtiyari*) acts of created beings are crafted (*masnu'*) by the Haqq. The created beings have no ownership (*dakhl*) over [those acts. Instead], those acts are like the movements [of the stone] that lacks the ability to effect the performance of an act (*min ghayri an yakuna laha ta'thirun fi maj'uliyyati 'l-ma'muli*).

[46] Very difficult sentences where the translation is not literal, and follows Aftabi

[47] Very difficult sentences translated interpretively, instead of literally, following Aftabi

[48] Quran

[49] [Reviewer: Does Ibn Arabi say that? Who does?], also This line is translated interpretively following Aftabi, *neh ankeh af'al-i iynha-ra be-haqq (S) bedehand, va fa'il-i iyn af'al u ra (S) dehand*

Knowledge 3: Refuting Ibn Arabi in human acts being the basis of judgment

Question: [Ibn Arabi has proposed that:

1. It is God who is doing the acts of man. Yes! It appears that man is doing his acts, but that is merely an illusion, truly it is all God's actions.

2. So man is not responsible for their acts, just as an inanimate thing is not responsible for the acts that they seem to cause.

3. As a result, in the last world, punishment in hellfire would be temporary for every sinner. And every sinner would finally be forgiven and granted paradise.]

If it is so then would it not be irrational (*ghayr ma'qul*) to let the acts of man be the basis of awarding him pleasure or pain? For that would be tantamount to prescribing the above-mentioned stone a command (*amr*), and later praising or blaming [that stone for] its act. [This is what Ibn Arabi has questioned.]

Answer: It could be said that there are differences between the stone and [man] who is prescribed (*mukallifin*).

1. [Man:] Man who is the receiver of the prescription (*manat-i taklif*) possesses power (*qudrat*) [50] and desire (*iradat*), [and so he is competent to bear prescription (*taklif*)].

2. [Stone:] On the other hand, the stone lacks [even] desire (*iradat*) [as well as power, and thus he is not fit to bear that burden.

It is necessary to know that] even that desire (*iradat*) in man is the creation of the Haqq (S), but it has no effectivity (*ta'thir*) [i.e. the power to perform any act] to attain the object of desire (*husuli 'l-muradi*). For that desire (*iradat*) is [as incapable as] a dead body. Knowledge-forms (*'ulum va ma'arif*) are raining on me in torrents. My mental strength cannot bear it. The term *my strength* is only allegorical [as this strength does not belong to me, it is a gift from God.] For none but the chariot of the king may bear his tributes (*Wa illa la yahmilu 'ataya 'l-maliki illa matayahu*).

At first, I longed to write them down in a book. However, I was not finding the opportunity, and so I was restless. Finally, when God consoled me, I realized that the purpose behind pouring down (*ifada'*) these knowledge-forms was to acquire the habit (*husul-i malakat*), not to memorize (*yad kard*) them. Instead, it is like the students acquiring the habit of studying to gain the competence to become a professor, not just to memorize. The same analogy applies here. Still, I am offering some of those knowledge-forms to you: that if he desires then the act is created [by God] as it is the customary habit (*'adat*) of God.

Knowledge 4: Criticizing the Turanian ulama on the effectivity of man

The Turanian ulama (*shakara 'llahu ta'ala sa'yahum*) have said that if the power of man (*qudrat-i makhluq*) could be called effective (*mu'thir*) in some way, then it must be admitted that God has created that effect (*ta'thir*) in him, in the same way that he created the power (*qudrat*) [in him]. Therefore, [man] do not have any free choice (*ikhtiyar*) in producing effects (*ta'thir*). Consequently, that [effectivity] is like an inanimate thing (*jamad*).

For example, if a stone falls from the above by the motion caused by someone (*be-tahrik-i muharrikiy*) and kills a living thing, then everyone would hold that just as the stone is an inanimate thing, its action i.e. the movement is also an inanimate thing, and the effect (*athar*) caused by that action is also an inanimate thing. For [all but God, i.e.] the substances, their attributes, and their acts, all of them are sheerly inanimate things, and completely dead things. For only he is the ever-living, ever-standing. And he is all-hearing, all-seeing. And he is all-knowing, well-acquainted with everything. And he does whatever he wants to do. (*Fa-'l-dhawatu wa 'l-sifatu wa 'l-af'alu, kullaha jamadatun mahdatun, wa amwatun sirfatun. Fa-huwa 'l-hayyu 'l-qayyumu. Wa huwa 'l-sami'u 'l-basir. Wa huwa 'l-'alimu 'l-khabir. Wa huwa 'l-fa"alu lima yurid.*).

[50] Here *qudrat*, power means the power to choose between the two options of performing the act or not performing the act. If man makes the choice to perform, it is God who actually performs the act. So it is still God acting, but man is responsible as he is the one who has made the choice of acting, and it is on the basis of that human choice that God performs the act. Please see *Mabda' va Ma'ad*, minha 41.

Knowledges: the Epilogue

*[My beloved prophet!] Say: Had there been a sea of ink [to write down] the words of my lord, it would dry up before the words would finish. (*Qul: Law kana 'l-bahru midadan li-kalimati rabbi, wa law ji'na bimithlihi madadan*).*[51]

I was very rude, as I wrote a lot limitlessly. What can I do? Writing about him who is unboundedly beautiful (*jamil-i mutlaq*) is itself beautiful. The more I lenghten the speech, the more beautiful it becomes. And the more I say, the more it increases. However, I do not find myself fit to speak about him, or even to utter his name.

Even if I bathe a thousand times with the water of musk and rose
Still I won't deserve uttering your name

Hazar bar beshastam wahn?dahin???????? be-mashk va gulab
Hanuz nam-i to goftan marra namiy shayad

A slave should know
what are his limits

Bandeh bayad
keh hadd-i khod danad

Hoping for your face-turning and grace (*tawajjuh, 'inayat*). What can I say about my badness? Whatever I find in myself comes from your favors, from your noble face-turning.

I am that same old [slave] Ahmad
that I was, and was

Man haman Ahmad-i parineh
keh hastam hastam

2.18.4 Reporting *hal* of the disciples

Mian Shah Hussain is on the path of *tawhid* [*-i wujudi.*] And he is content (*mahzuz*) in it. This idea came to my mind that I should get him out of that place, and bring him to bewilderment (*hayrat*) that is the intended destination. [My son] Muhammad Sadiq cannot control (*dabt*) himself due to his young age (*khurdi*). Is he were my companion in any journey, he would attain much progress. When he was my companion in the journey in the mountains, he did attain much progress. Even that he was drowned in the staion of bewilderment (*hayrat*). On that station of bewilderment, he is completely connected (*munasabat-i tamam*) to me. Shaykh Nur is also on this station, and he has done much progress. There is a young man among my close ones whose *hal* is very high. He is near [to attaining] the lightning-like self-disclosure (*tajalli-i barqi*), and is [quite] receptive (*musta'id*) [to sufi progress].

[51] Quran

2.19 Maktub 1.19

To Hazrat Khwaja Baqi bi-'llah
Summary: Recommending some needy people to his esteemed pir.

The most insignificant servant [i.e. Hazrat Mujaddid] presents that someone from the cantonment came and told us about the stipend that is due from the last autumn's harvest to the fakirs of Delhi and Sirhind — it has been sent to the servants in charge of managing the sublime court (*mulaziman-i 'ataba'-i 'aliyya*) [already]. Let them verify what is due to them and give them that. It is for this reason that I am rudely (*gostakhi*) writing to you: One thousand Taka is due to hafiz and alim Shaykh Abu 'l-Hasan, one thousand taka to hafiz Shaykh Muhammad from the revenue. I believe that both the people are alive, there is no shred of doubt in it. They have sent a trusted man of theirs. If that above-mentioned message is true, [and the money has been indeed given to your managers], then would you send the stipends of those two above-mentioned people via the messeneger? They are in Sirhind.

2.20 Maktub 1.20

To Hazrat Khwaja Baqi bi-'llah
Summary: Recommending some needy people to his esteemed pir, also.

The most insignificant servant [i.e. Hazrat Mujaddid] presents that I am inconveniencing the servants of your esteemed court about that what has been written for the second time on the stipend due

to Habibullah Sirhindi, his mother, wife and other old people.

If the stipend for the above-mentioned people has come to Delhi, then please ask Mawlana 'Ali to console them. Some of them have come in person, others have sent authorized representatives. If their monies have not come, please would you rectify the situation? They are indeed alive and present. Writing any more would be inconveniencing you.

Chapter 3

Maktubs 21-40

3.1 Maktub 1.21

To Shaykh Muhammad Makki, son of Haji Musa Hajj Qari Lahori
Summary:

1. Clarifying the degrees (*darajat*) of that Muhammadan friendhood that is peerless (*lasiyyama 'l-walayata 'l-muhammadiyyata*) , and

2. praising the sublime Naqshbandi tariqa (may Allah sanctify the secrets of its masters), the supremeness of its *nisbat*, transmission and its superiority over the transmissions of the rest of the tariqas, and its presence (*hudur*) that is ever-continuing (*da'imiyyun*)

I, your weak and debilitated (*da'ifi 'l-nahif*) servant, have received your blessed and pleasant letter (*al-maktubu 'l-sharifu 'l-latif*). May God magnify your compensation, and make your tasks easier, broaden your breast, and accept your excuses, by the reverence of the prince of men who is free from short-sightedness, on him and on his progeny be the most excellent benedictions and the most perfect peace-offerings (*Bihurmati sayyidi 'l-bashari 'l-mutahhari 'an zaighi 'l-basar, 'alaihi wa 'ala alihi, mina al-salawati afdaluha wa taslimati akmaluha*).

3.1.1 Annihilation or 'death before death'

My brother, you may know that the "*death before death*" is what the people of Allah, (i.e. the sufis) call *fana'*, annihilation, and until that happens it is impossible to reach God, or to be freed from the slavery of false gods of the outside (the *nafs*, i.e. in the real world e.g. Hubal or Baal, Lat, 'Uzza) (*ma'budati 'l-batilati 'l-afaqiyati*), and (the false gods of the inside, i.e.) the appetites (*hawa'iyati*) of the *nafs*. (And until that happens,) the reality of Islam and perfection of faith (*haqiqatu 'l-islami, kamalu 'l-iman*) would not be realized.

(And unless one realizes annihilation, *fana'*) how would he enter the congregation of devotees (*zumrati 'l-'ibadi*), or arrive on the level of the pegs (*darajati 'l-awtadi*)? (It is inconceivable without *fana'* since) this *fana'* is the first step placed on the stages of friendship (*atwari 'l-wilayati*) and a most excellent perfection (*kamalun asbaqu*) that one attains in the beginning (*yahsulu fi 'l-bidayati*). When the beginning of friendship is such then what progress one would realize at the end? — Try to understand!

> I guess, from my rose-garden
> How pretty would it look in the spring?
>
> Qiyas kun ze gulistan-i man
> bihar-i marra waqila biha aidan
>
> When the spring is pretty, everyone realizes
> This year would go well
>
> sali kiy keh nakust
> az biharash paida-st

[1]

3.1.2 Levels of the Muhammadan friendhood

There are many levels (*darajatun*) of friendship, one above another. As each level has been dis-

[1] Amritsari long note 47, -2

tinguished by a unique prophet or friend whose feet is on it, that particular level is uniquely related to him. The highest (*aqsa*) level is at (*'ala*) our prophet (Muhammad's) feet. In the self-disclosure of the person, there is no room for either affirming or negating any name, attribute, mode, or crossing-over (*ism, sifat, shuyun, i'tibar*). That is the unique self-disclosure of said (Muhammadan) friendship. All the veils, be they existential or conceptual (*wujudiya, i'tibariya*), are pierced (*kharaqa*) , both cognitively or corporeally (*'ilman, 'ainan*) (*kharqa jami'i 'l-hujubi 'l-wujudiyati wa i'tibariyati, 'ilman wa 'ainan*). [2]

What is attained on this station is (merely) the fragrance (*fahin*) (of God, who is coming next. And) what is attained (next) is the *naked arrival (*waslu 'uryan.*)* And what (the sufi) realizes is that God exists as a reality (*al-wajdu haqiqiyatan*), not that he calculates (*husbanan*) (rationally, and reaches the conclusion that God indeed exists) (*yatahaqqaqu 'l-wajdu haqiqiyatan, la husbanan*).

The perfect ones from those who emulate the prophet, they also receive a strong connection to and an abundant share of this station that is exalted in existence. (*nasibun kamilun, wa hazzun wafirun, fi hadhihi 'l-maqami 'l-'azizi wujuduhu*).

Therefore, it is incumbent on you to emulate the prophet, if you resolve to attain this ultimate felicity, and complete the perfections of this sublime level (*tahsil hadhihi 'l-dawlati 'l-quswa, wa takmili hadhihi 'l-darajati 'l-'ulya*).

This self-disclosure of the person (*tajalli al-dhati*) is only *lightning-like (*barqi*)* [i.e. it lasts for only a very short period of time, as short as a lightning flash.] Yes! That [self-disclosure indeed] pierces all the veils that are blocking the person of God (*hadrati 'l-dhati*) but [within a moment] the curtain of the names and the attributes is raised before them and that curtain blocks the light of the person of God. (*kharaqa jami' al-hijb 'an hadrati 'l-dhati, yakunu fi zamanin, kal-barqi thumma yutdalu hujubu 'l-asma'i wa 'l-sifati*). So the self-disclosure of God appears before them only for a very short period of time, and then it goes away (*al-ghaibatu*) for a long period.

To the great ones among the Naqshbandi shaykhs, this presence of the person is ever-continuing (*huduru 'l-dhatiyu da'iman*) They do not care for that presence, which (appears for an instant, and then) gets weaker turning itself into oblivion (*huduri 'l-za'ili 'l-mutabaddili bi 'l-ghaibati*). So their perfection is above all other perfections of the masters of the other tariqas. Their *nisbat,* connection is is above (*fawqa*) all the connections.

It if for this reason that they claim, *Our nisbat is above all connections.* Here, nisbat means the ever-continuing presence of the person of God (*al-hudura 'l-dhatiya 'l-da'imiya*).

It is an astonishing matter that in the tariqa of those perfect ones the end has been inserted in the beginning. In this matter, they stand with the companions of the prophet. What the companions attained in the first (time they met the prophet) i.e the instance of companionship (*suhbat*), the friends of Allah (of the tariqas other than the Naqshbandi tariqa) attain that in the end. (In contrast, the Naqshbandi initiates attain that right in the beginning, as the companions did.) This is called *indiraji 'l-nihayati fi 'l-bidayati*, insertion of the end in the beginning.

In the same way that the friendship (*wilayat*) of Muhammad the prophet of Allah is above all other prophets, the (Naqshbandi) friendship is above the friendship of all the friends. Why it would not be the case, when the (Naqshbandi) friendship is related to (*mansubatun*) (Hazrat Abubakr,) the supreme champion of truth (*siddiq al-akbar*)? Yes, individuals among the perfect masters (*afradin min kummali 'l-masha'ikhi*) who are other (than members of the ' Naqshbandi silsila) may indeed attain this (Naqshbandi) connection (*al-nisbatu*) from the friendship (*bi-iqtibasin min wilayati*) of (Abu Bakr,) the champion of truth . For (the sufi saint) Abi Sa'id gave us news on the ever-continuingness (*dawam*) of this (Naqshbandi connection). Indeed, he had received the blessed jubbah of the champion of truth, as it is written in the book *Nafahat.*[3]

My purpose in revealing some of the perfections

[2] Check Amritsari notes and think, 'ainan maybe corporeally or truly here also, here, here *i'tibar* may also refer to Akbarian cosmology i.e. subtle ideas in the mind of God that appears in the first entification, *ta'ayyun al-awwal.* Also *'ain* may also mean existentially. Aftabi translates *'ainan* as the Bengali word *drishyata* or apparently but I believe he's wrong here. This line needs further research, and deep contemplation.

[3] Jami, 1414-1492, *Nafahati 'l-Uns*

of this sublime Naqshbandi tariqa is to encourage the students of this tariqa. Else I do not need to reveal these perfections. As Mawlana Rumi has composed,

> Divulging it would be too much to bear
> for the commoners of the world
> for such matters of love should be kept
> secret
> Since I am the keeper of its keys, I have
> still narrated its qualities
> before [this knowledge] dies, for its death
> would be saddening!
>
> Sharh-i u haifast ba ahl-i jahan
> Hamchu ra ze ‘ishq bayad dar nihan
> Lik goftam wasf-i u tareh burand
> Pish az an kaz faut-i an hasrat khurand

*Peace on you, and on all who follow guidance (*Wa ’l-salamu ‘alaikum wa ‘ala jami‘i mani ’ttaba‘a ’l-huda*).*

3.2 Maktub 1.22

To: Shaykh ‘Abdu ’l-Majid the son of Shaykh Muhammad Mufti Lahori
Summary: Clarifying

1. the aspect of the connection between the ruh and the nafs
2. the two ascents and the two descents
3. annihilations of the body, and the spirit, and their ever-abidingness
4. the station of invitation and the difference between those friends who perish (*mustahlikina*), and those friends who return to invite others (*raji‘ina ila ’l-da‘wati*)

3.2.1 Ruh’s mission is to evolve and return to God

(*Sub-hana ’llahu!* Praise be onto Allah! For he [caused this amazing process:]

1. He [Allah] brought together light and darkness (*Man jama‘a bayna ’l-nuri wa ’l-zulmati*), and brought near the spaceless and directionless thing (*la-makaniyya ’l-mutabarriy’a ‘ani ’l-jihati*) [i.e. the ruh] with the thing that occupies space (*’l-makaniyyi*) and possesses direction [i.e. the human body].

2. And then he [Allah] put darkness [i.e. the nafs] in love (*habbaba*) with the light [i.e. the ruh]. And as a result they fell in a passionate all-consuming love (*‘ashiqa*) and became intermingled (*imtazaja*) with each other in this perfect love (*bikamali ’l-habbati*). The purpose being that this inter-dependency (*ta‘alluq*) increases the brightness of the light, and perfects the purification of the areas adjacent to the darkness (*mujawarati ’l-zulmati safa’uhu*). It is like when one wants to polish a mirror, and intends to make the reflections clearer. First, one puts mud on the mirror, and then second, one polishes it with a polishing instrument, and consequently it becomes brighter — it is the same analogy.

3. As a result [*of that love with the dark body*], that light [i.e. the ruh] forgot what it had attained previously on witnessing the holiest thing (*shuhudihi ’l-qudsiyya*). And it forgot its own self [i.e. that he is ruh] and the corollaries to its existence [i.e. the intrinsic nature of the ruh] (*tawabi‘ahu wujudiyyata*). Instead, it was absorbed in witnessing its beloved that is the dark [nafs], and its inter-connection with the hylomorphic frame (*ta‘alluqihi ba ’l-haikali ’l-hayulaniyyi*). As a result of being in that inter-relationship [with the dark body, the ruh] loses the excellence that is the characteristic of the people who get the book on the right hand, and instead it [acquires the evilness that is the characteristic of] them who get the book on the left hand.

4. Now if [that light i.e. the ruh], remains drowned in that constricted space (*madiq*) [i.e. the body], fails to free itself [from the love of the body, and instead go] to a wide open space, then it is ruined. For it wasted its preparedness (*isti‘dad*) [to evolve], and failed to accomplish the purpose of its creation. Therefore, indeed [that ruh] has astrayed far away.

5. On the other hand, it good fortune assists it, and it obtains the grace of God, then [that ruh]

raises his head, remembers the path he had deviated away from, and returns [to God], tracing back its own footsteps (*raja'a 'l-qahqara*), incessantly chanting:

> Towards you my God is my Hajj and my Umra
> While the Hajj of the commoners is towards the earth and the stone
>
> Ilaika ya manyati hajji wa mu'utamari
> In hajja qawmun ila turbin wa ahjari

Further evolution of the body, and the spirit

Then [the salik] is drowned (*istighraq*) for the second time in witnessing the intended thing that is the most holy (*shuhudi 'l-matlubi 'l-aqdasi*), [i.e. God], in a beautiful manner, then God makes is easy for him to face-turn towards the holy person in a perfect manner (*bi 'l-akmali wujuhin*). At that time, that darkness follows him (*tabi'ahu zulmatihin*) and enters the predomination of the God's lights (*wa 'ndarajat fi ghalabati anwarihi*).

[If God wills], this drowning may deepen. Then he completely forgets his dark companion. And he also fully forgets himself and everything related to his own existence totally. As a result, he perishes in witnessing the light of lights [who is God], and attains the presence of the desired person [who is God] (*huduru 'l-matlubi*) beyond the veil (*wara'a 'l-astari*). It is at that point that [the salik] realizes annihilation both physically and spiritually (*fana'-i 'l-jasadiyyi wa 'l-ruhiyyi*). Additionally, if he experiences ever-abidingness (*baqa'*) as well, then his both sides of annihilation and ever-abidingness (*baqa'*) becomes complete, and it would be correct to ascribe friendness (*waliyatihin*) to him.

At that point, [the salik] may realize either of these two states:

1. Either he would be completely drowned [in the sea of love of] God who is the witnessed object, and perish in him forever (*dawam*).
2. Or he would return to invite the creation towards the Haqq (*'azza sultanahu*).

And if he does return, [then he returns having undergone a unique transformation. And as a result of that transformation], now, at the same time, his inner realm (*batin*) is attached to Allah (S), and his outer side (*zahir*) is attached to the creation. And his light is freed from the above-mentioned dark companion [[i.e. the nafs]; instead he face-turns on his own desired person (*matlubi*) [[i.e. God] and he in put among the people of the right. Yes! Truly there is no left or right there, however, still the right is better, for the right comprehends goodness — it is like when it is said about God that both of his hands are right hands. And that darkness from that light (*al-zulmati min dhalika 'l-nuri*) descends to the station of worshipping God (*maqami 'l-'ibadati*) and discharge the duties of pious deeds (*ada'i 'l-ta'ati*).

Here, you may note that I have interpreted the above-mentioned *la-makani* light (*al-nuri 'l-lamakaniyyi*) as the spirit (*ruh*), instead the gist (*khulasa'*) [of that spirit]. And I have interpreted the bounded darkness (*al-zulmati 'l-muqayyadati*) as nafs. I have also interpreted the manifest and the non-manifest (*zahir, batin*) in the same way.

3.2.2 Station of invitation, perisher, one who returns to invite others

Question: The friends who have perished (*mustahlikina*) [in the love of God] also possess knowledge (*shu'uran*) on this world, and face-turn towards it. And they also associate (*ikhtilat*) with the people of their own kind. Then what does perishment (*al-istihlak*) mean? And what does face-turning on everything ever-continuingly (*tawajjuhi bi-'l-kulliyati 'ala 'l-dawami*) mean? And what is the difference between [those who have perished in God] and those who have returned (*marju'ina*) to this world for giving invitation?

Answer: Indeed perishment (*istihlak*) and a total face-turning [towards the person of God] (*tawajjuha bi-'l-kulliyati*) takes place

1. after the nafs is illuminated in the light of the ruh (*fi 'l-anwari ruhi*), and
2. at the time when both the ruh and the nafs face-turn together [towards the desired object i.e. the person of God] (*tawajjuhi 'l-ruhi wa 'l-nafsi ma'an*).

Previously, repeated allusions have been given towards [this interpretation but now I am explaining

it clearly]:

Being conscious of the world (*shu'uru bi-'l-'alami*), and things similar to it [such as soberness, inter-relationship with the people of the world]— these are the works of the sensory organs, faculties, and limbs (*hawass, quwwa, jawarih*), . They can be compared to the differentiation of the nafs (*ka-'l-tafasili li-'l-nafsi*).

[What really happens is this:] the gist of the gist (*jumalu 'l-mulakhkhasu*) [or the undifferentiated nafs] enters the light of the ruh, and both [the ruh and the nafs] focus on the witnessed thing [i.e. God] in order to learn about its [mysteries] (*mutala'ati 'l-mashhudi*), and [so deep is their face-turning on God that both the ruh and the nafs] perish (*mustahlakun*) [in God]. At the same time, the differentiation (*tafsilahu baqin*) [of the nafs] remains with [the same level of] consciousness as before (*shu'uri 'l-sabiqi*), as if that [consciousness] has not lessened even a bit.

[The previous scenario] is the opposite of him who has returned to this world with the purpose that he would guide the people of the world— indeed his nafs, has already become pacified (*mutma'in*). And now [that returned nafs goes through a unique transformation, where both of these two actions happen.]

1. [The returned nafs] comes out of that light [of the ruh] to give invitation (*da'wat*) [to the people of the world], and
2. [the returned nafs] realizes inter-relationships with [the people of] the world.

And via that inter-relationship [that has been formed newly between the returned nafs and the people of the world],

1. that invitation [to the people of the world] takes place, and
2. [at this point that invitation is no longer limited to the evolved ones only, instead] all [the people of the world, including the commoners, and the sinful ones] are able to respond to that invitation[4]

[Before a detailed description of this transformation is made, more of the mystery of the nafs need to be revealed:]

1. Nafs is the summarized form (*mujmalatun*), and the sensory organs are its differentiation[5]
2. Nafs is dependent (*ta'alluqu*) on the acorn-shaped heart (*qalbi 'l-sanubariyyi*)
3. Nafs is dependent on the ruh via the inter-mediation of the qalb that is the all-comprehensive reality (*haqiqati 'l-jami'ati 'l-qalbiyyati*)

[Now a detailed description can be made.] The effusion that arrives (*al-fuyudu 'l-waridatu*) from the ruh [to the nafs goes through this process:]

1. First, it falls (*nazidu*) on [the nafs] in the undifferentiated format.
2. Second, via the intermediation of the nafs, that effusion transmits to the sensory organs and the limbs (*quwwa, jawarih*) in the differentiated (*tafsilan*) format, although the gist (*khulasat*) [of that effusion] remains within the nafs in the undifferentiated format (*ijmalan*).

3.2.3 Difference between the perisher and the returnee

Now the difference between the two factions would be clarified. You should know that the first faction [who perishes in God] is intoxicated (*sukr*), and the second faction [who returns to the creation to invite them to God] is sober (*sahw*). And the first faction is noble (*sharif*) and the second faction is excellent (*fadil*). The first faction is inter-related to the friends, and the second faction is inter-related to the prophets. *May Allah (S) ennoble us with the charismatic acts of the friends. And make us steadfast on the perfection that is the emulation of the prophets,* salawatu 'llahi ta'ala wa salamuhu 'ala nabiyyina wa 'alaihim*, and on their brothers among the near ones of the angels, and among the wholesome worshippers, until the day of last judgment. Amin (*Sharrafana 'llahu subhanahu bikaramati 'l-awliya'i. Wa thabbatana 'ala kamali mutaba'ati 'l-anbiya'i, salawatu 'llahi ta'ala wa salamuhu 'ala nabiyyina wa 'alaihim, wa 'ala jami'i ikhwanihi mina 'l-mala'ikati 'l-muqarrabina, wa 'l-'ibadi 'l-salihina ila yawmi 'l-din. Amin*).*

[4] lit., on the showplace of response, *fi ma'ridi 'l-ijabati*

[5] the sensory organs are its differentiation — it is re-translated from Aftabi as the original was indecipherable

ps: The writer of this letter seeks prayers from you. I live outside Arabia, and so I cannot write fluently in Arabic. However, since you have written your letter in the Arabic language, I have been compelled to write back with a few Arabic words, so that both of us can communicate well. Let me end this [letter] by beseeching peace.

3.3 Maktub 1.23

To ‘Abdu ’l-Rahim Khan-i Khanan
Summary:

1. Taking tariqa from an imperfect pir is forbidden
2. Taking up pen names that suggest that one is faithless is harmful and forbidden

May Allah (S) save us and you from discussions (*’l-maqali*) that is empty of the states, and from the knowledge that is stripped (*mu‘arra*) of the practice, in accordance to the measure of reverence possessed by the prince of men who has been dispatched to the entire mankind (*Najjana ’llahu subhanahu wa iyyakum ‘ani ’l-maqali ’l-khali ‘ani ’l-hali, wa ’l-‘ilmi ’l-mu‘arran ‘ani ’l-a‘mali, bihurmati sayyidi ’l-bashari ’l-mab‘uthi ila ’l-aswadi wa ’l-ahmari*), *alaihi wa ‘ala alihi mina ’l-salawati afdaluha wa mina ’l-taslimati akmaluha.* And may Allah bless that man who says amin after this supplication. (*Wa yarhamu ’llahu ‘abdan, qala aminan*).

The truthful and wholesome brother brought me your letter, and said what was to be said verbally. At that time, I recited this couplet,

> Welcome to my friend and the rasul, and applause
> The face of the rasul is the face of the ?????
>
> Ahlan li-su‘da wa ’l-rasuli wa habbadha
> Waj-hu ’l-rasuli li-hubbi waj-hi ’l-mursili

3.3.1 Taking tariqa from an imperfect pir is ruinous

O brother! You are an appropriate receptacle for the manifestation of the perfections (*qabilu li-zuhuri ’l-kamalati*). May Allah (S) actualizes your potentiality (*quwwat*). This world is the field where the crop of the last world are cultivated. Woe to him who does not cultivate it, and instead leaves the field of his preparedness (*isti‘dad*) fallow. and lets the seeds that are his good actions be destroyed.

You may know that there are two scenarios where the harvest could be ruined. Either he did not sow any seed at all, or he sowed only bad seeds. It is known that the greater harm lies in sowing bad seeds than not to sow at all.

For the salik, bad seed on the path of tariqa is to take the tariqa from imperfect guides, and follow his path. The imperfect men follows the appetites (*hawa’*) [of his nafs]. And that what is stained by carnal appetites would not produce any result [in purifying the salik]. Even if some good results were seen, that would increase his carnal appetites. That would deepen the darkness even more. The imperfect guide cannot distinguish the difference between the path that brings the salik to Allah (S), and the path that does not. When he has not received it himself, how would he know about it?

He cannot distinguish between the preparedness (isti‘dad) of the students. Neither can he realize the difference between the path of jadhba and the path of suluk. Due to his ignorance, he misleads the student whose preparedness is related to jadhba towards the path of suluk. And directs him who is related to suluk towards the path of jadhba and make him lose his way. When such a student who has fallen into error, and has been put in the wrong path, comes to a competent pir for nurturing, first the pir tries to rectify the corruption that is in his intention (*sabab*). And second, he gives the student good seeds in accordance to the student’s preparedness (*isti‘dad*), and only then the seeds germinate.

*A likeness of bad speech is a bad tree. It comes out of the surface of the earth [i.e. its roots do not go deep]. As a result, it is not stable. And a likeness of good speech is a good tree. Its roots are stable, and its trunk goes up to the sky. (*Mathalu kalimatin khabithatin ka-shajaratin khabithati. Ijtuththat min fawqi ’l-ardi ma laha min qararin. Wa mathalu kalimatin tayyibatin ka-shajaratin tayyibatin. Asluha thabitun wa far‘uha fi ’l-sama’i.*).*[6]

Such a pir who is perfect himself, and can make

[6] A58, note 2

others perfect as well (*pir-i kamil-i mukammil*) is rarer than a touchstone. His gaze is medicine, his speech is healing. Unless the sseeker finds such a pir, he is ruined. May Allah keep us and you firm on the Mustafan sharia (*Thabbatana 'llahu subhanahu wa iyyakum 'ala jaddati 'l-shari'ati 'l-mustafawiyyati*), *'ala sahib-ha 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu.* Because that path is the foundation of all good deeds (*milaku 'l-amri*), the mother of salvation (*madaru 'l-najati*), and anchor of felicity (*manatu 'l-sa'adati*). How eloquently has the Persian poet composed,

> Muhammad the Arab is the most exalted being in both the worlds
> Anyone who has not become the dirt on his door, may there be dirt on his head
>
> Muhammad-i 'Arabi kabir vei ??? har do ser ast
> kasi keh khak-i darash nist bar ser-i u

We end this discourse by sending salutation to the prince of the emissaries, and the most complete peace-offerings (*taslimat*), benedictions (*tahiyyat*), and blessings (*barakat*) in a complete manner. (*Wa 'l-nakhtimu 'l-maqalata 'ala salawati sayyidi 'l-mursalina wa taslimatihi, wa tahiyyatihi, wa barakatihi, 'l-ttatimmatu.*)

3.3.2 Names that suggest unbelief are forbidden

It is quite surprising that you have written:, *Where I am, there are many good poets, and they take up pen names that suggest that they are unbelievers, although they are from noble families.* I fail to understand what is making them adopting these perverted pen names. Every Muslim must reject such names, and flee from them as if they were ferocious lions, and look at them hatefully. Because both that name and the possessor of that name are things on which Allah (S) and his prophet are angry at (*'alaihi 'l-salawatu wa 'l-taslimatu*). Muslims have been instructed to treat them the people who stand against faith (*ahli 'l-kufri*) with enmity and harshness (*'adawat, ghilzat*). Therefore, it is incumbent to refrain from taking up such ugly names.

Some sufi shaykhs [e.g. Ibn Arabi] (*qaddasa 'llahu ta'ala asrarhum*), while predominated by intoxication, have praised unbelief, and exhorted towards wearing zunnar[7] and likes. These sayings should not be interpreted literally, instead allegorically. Because what the intoxicated say, their meanings should not be taken literally, They are excused because they say such forbiden things (*mahzurat*) while predominated by intoxication. And [sober] masters consider true unbelief to be imperfect when compared to true Islam. [Yes! The intoxicated sufis may say such ecstatic sayings], however, those who are not intoxicated, they have no excuse for following the intoxicated, [and if they do], they have no place before the friends of Allah, nor do they have a position before the people of the sharia.

It is indeed true that every task has its season and unique time. That task is wholesome in that season. In another season, it can be ugly. No wise man would equate the two. So please make this request to them on my behalf so that they change such [irreligious] names and change to a good name i.e. adopt an Islamic pen name. This would be in conformance with the state of a Muslim and what he says (*maqal*). And this is establishing a relationship with Islam that is the chosen religion of Allah and his prophet.

Additionally, we have to save ourselves from false accusations. As the prophet stated, *Save yourselves from being accused falsely (*Wa 'jtinabun 'ani 'l-tuhmati*).*[8] This is indeed true. There is no shred of doubt in this. The exalted lord has stated, *Indeed the faithful man is superior to the idolators (*Wa la-'abdun mu'minun khayrun min mushrikin*).*[9] Peace be on him who follows (*Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*)[10]

3.4 Maktub 1.24

To Muhammad Qalij Khan
Summary: Clarifying t

1. the sufi expression *ka'in* and *ba'in*
2. Heart does not connect to many, instead only one (*ta'alluqa 'l-qalbi la-yakunu bi-akthara min wahidin*)

[7] In olden times, unbelievers used to wear girdles that signified that the wearers are unbelievers
[8] hadith
[9] Quran
[10] Quran

3. manifestation of the love of the person of God (*zuhura 'l-habbati 'l-dhatiyyati*) makes one equate pain and pleasure (*ilam, in'am*), when they are from the beloved

4. the difference between the worships of the near ones (*muqarribina*) versus the common pious (*abrar*), and similarly between the friends who have perished (*mustahalikina*) versus the friends who have returned

May exalted Allah keep you in peace, and good health, in the measure of the reverence that belongs to the prince of the messengers, on him and on his progeny, be benedictions and peace-offerings (*Sallamakumu 'llahu subhanahu, wa 'afakum, bihurmati sayyidi 'l-mursalina, 'alaihi wa 'ala alihi, 'l-salawatu wa 'l-taslimatu*).

3.4.1 Sufi expression: *ka'in* and *ba'in*

[The prophet said], *One is with him whom one loves (*Al-mar'u ma'a man ahabba*).*[11] Therefore, blessed (*fatubi*) is he in whose heart no love subsists save the love for Allah (S), and who focuses on nothing save his divine person (*waj-huhu*). Apparently (*suratan*) his outside (*zahiruhu*) is with (*ma'a*) the creation, and absorbed (*ishtaghala*) in it. However, in reality, the sufi's state (*shan*) is *al-ka'ini 'l-ba'in* i.e. (at the same time both) *al-ka'in*, i.e. at the same location (with God,) and *al-ba'in*, separate (from the creation.) Alternatively, that expression may also mean that (the sufi) is *al-ka'in*, located (with the creation,) apparently, but *al-ba'in*, separate (from the creation,) truly.

3.4.2 Heart: It loves only one thing

The heart never extends (*yata'alluqu*) its love to multiple things, instead [that love] extends to only one thing. Therefore, as long as (the heart) would love that one thing (God), it would not love the *ma sewa*. Often it is seen that man has many things as objects of his love, e.g. wealth, children, leadership, praise, progress (*mal, walad, riyasat, madh, rif'at*). However, actually that is also love of none else but that one thing, which is his *nafs*. For all other instances of love are branches of the love he has with his *nafs*. It is because all these things that he wants, he wants it for none else but his *nafs*; he does not want them for their own sake. (So when the *salik* sublimates his love for his *nafs*, all that love for the *ma sewa* also goes away, as they are branches of the love for the *nafs*.)

It is for this reason that they say that the veil (*hijab*) between man and the *rabb* is not the world, but the *nafs* of man. Since deep inside his soul (*fi nafsihi*), the world is not what man wants (*al-'alama fi nafsihi ghairu muradin*). Therefore, (the world) cannot be the veil. Indeed, the true purpose of man is (to satiate) his *nafs*. Therefore, necessarily, As a result, man (or the nafs of man) is the veil (that separates him from God), not something else. Therefore, until man becomes empty of the desires (*murad*) of his nafs totally, the *rabb* would not become his intention (*murad*). and love (for the *rabb*) would not find a place in his heart.

The self-disclosure of the person of God (*tajalliyyi 'l-dhatiyyi*) causes an unbounded annihilation (*fana'i 'l-mutlaqi*), and until that takes place that ultimate felicity (*dawlatu 'l-quswa*) would not be realized (*tahaqqaqu*). Before the sun rises, It cannot be conceived (*yatasawwaru*) that the darkness would go away completely — it's just like that. This love is called the love of the person of God (*al-mahabbati 'l-dhatiyyati*).

3.4.3 Love of the person makes one equate pain and pleasure

The lovers (*muhibb*) (of the person of God) sometimes attain that state then their beloved (*mahbub*) giving them bliss or giving him pain, they both are equal. It is at that point that he attains *ikhlas*, purity in intention. At that point, he no longer worships his *rabb* seeking bliss (*talabi 'l-in'ami*) or (in the hope of) taking away pain (*raf'i 'l-ilami*), for both (pleasure and pain) are equal to him. This is the level (*rutbatu*) of the *muqarrabin*, the near ones (to God.)

3.4.4 Worshipful acts: near ones versus the common pious

On the other hand, the *abrar*, the common pious, worship Allah either fearing (hell) or being greedy (for paradise) (*tam'an*). And both of these (purposes) relegate (*raji'an*) onto their *nafs*. For they

[11] hadith: Bukhari, Muslim

have not succeeded in attaining the felicity that is the love of the person of God (*sa'adati 'l-habbati 'l-dhatiyyati*). Therefore, necessarily, the good deeds (*hasanat*) of the *abrar* are equal to the bad deeds (*sayyi'ati*) of the *muqarrabin.*

When viewed in one angle, the good deeds of the *abrar*, the ordinary pious look like good-deeds, but they are bad deeds when viewed in another angle. In addition, the good deeds of the *muqarrabin* are pure (*mahd*) good deeds (uncontaminated by the desires of the *nafs.*)

Yes! Many among the *muqarrabin* also worship Allah for the sake of fear (of hell) or desire (for paradise) (*tam'an*), and that happens when they have realized (*tahaqquq*) a perfect *baqa'* and have descended to the world of intermediaries (*'alami 'l-asbab*). However, that fear and desire is not for the sake of their nafs, but for the sake of the good-pleasure of God, and fear of his displeasure (*sakhatihi*). In the same way, they seek paradise as it is the place basking in divine good pleasure (*mahallu rida'ihi*), not for the pleasure (*huzuz*) of their nafs. For they have already attained freedom from the slavery (*riqqiyyati*) of their nafs, and have realized wholesomeness (*khalisina*). This is the supreme grade (*rutbatu a'la*) of the *muqarrabin.*

The possessor of this grade realizes (*tahaqquq*) the level of the elect friendship (*martabati 'l-wilayati 'l-khassati*) and the perfections of the station of prophethood (*kamalati maqami 'l-nubuwati*). And after that, he realizes a complete share (*nasibun tammun*) of the level of the elect friendship (*martabati 'l-wilayati 'l-khassati*). However, those who do not descend to the world of intermediaries (*'alami 'l-asbabi*), they are among the friends of perishment (*awliya'i 'l-mustahlikina*) [i.e. those who perish or fade away before God). They do not have any share of the station of the perfections of station of prophethood (*kamalati maqami 'l-nubuwwati*). And they cannot (guide or) give perfection (*fa-la-yakunu ahlan li-'l-takmili*), in contrast to the first group.

May Allah (S) grant us the love of these great ones, via the intermediation of the prince of men (*Razaqana 'llahu subhanahu mahabbata ha'ula'i 'l-akabiri, bi-hurmati sayyyidi 'l-bashari*), *'alaihi wa 'ala alihi wa atba'ihi, mina 'l-salawatu afdaluha, wa mina 'l-taslimatu akmaluha.* Indeed, one is with him whom one loves (*Al-mar'u ma'a man ahabba*). Peace in the beginning and in the end (*Wa 'l-salamu awwalan wa akhiran*).

3.5 Maktub 1.25

To Khawaja Jahan (or Khan-i Jahan)
Summary: On inducing (*tahrid*) the emulation (*mutaba'at*) of the prince of the messengers, and the emulation of the well-instructed caliphs, *'alaihi wa 'alaihim mina 'l-salawati akmaluha, wa mina 'l-taslimati atammuha.*

3.5.1 Follow the companions

May Allah put peace into your hearts, open up your breasts, purify your *nafs*, and soften your skin. (*Sallama 'llahu ta'ala qalbakum, wa sharaha sadrakum, wa zakka nafsakum, wa alana jildakum*). All these, instead all the perfections of the spirit, secret, arcanum, super-arcanum (*ruh, sirr, khafi, akhfa*), they all depends on the emulation of the prince of the prophets (Muhammad), *'alaihi wa 'alaihim mina 'l-salawati afdaluha, wa mina 'l-taslimati akmaluha.* Therefore, it is incumbent on you to follow him, and his (four) well-instructed deputies i.e. caliphs, who came after him, and who were guides towards good, and well-guided themselves (*khulafa-i 'l-rashidina wa 'l-hadina 'l-mahdiyina*). Indeed, they were stars of guidance and suns of sainthood (*nujumu 'l-hidayati, shumusu 'l-wilayati*). [12] Those who would be ennobled with following these (stars,) indeed they would triumph in obtaining a magnificent triumph (*faza fawzan 'aziman*). and those who would be naturally disposed to (*jubila*) oppose them, indeed they would be misguided into misguidance (*dalla dalalan*).

ps: The two sons of late Shaykh Sultan are suffering from poverty. I am hoping that you would help them. You are capable, instead you are capable of helping all. May Allah increase your ability, and make felicity your companion.

Peace to you, and all the rest who follow the path of guidance (*Wa 'l-salamu 'alaikum, wa 'ala sa'ir-i mani 'ttba'a 'l-huda!*)

[12] Allusion to the hadith: My companions are like stars, Those who will follow them will find guidance.

3.6 Maktub 1.26

To Mawlana Haji Muhammad Lahori
Summary: It is the common pious (*abrar*) who experiences longing (*shawq*), not the near ones (*muqarrabin*).

May exalted Allah keep us and you firm on the then straight, wide and well-tested highway (*jaddat*) of the Mustafan sharia (*Thabbatakumu 'llahu subhanahu 'ala jaddati 'l-shari'ati mustafiyyati*), *'ala sahib-ha 'l-salawatu, wa 'l-salamu, wa 'l-tahiyyatu.*

3.6.1 The pious may long for God but his near ones do not

It comes in sacred hadith, *Listen with inner awareness: The common pious (*abrar*) long (*shawq*) to meet me, but I my longing to meet them is stronger (*Alatala! Shawqu 'l-abrari ila liqa'iy, wa ana ilaihim la-ashaddu shawqan*).* [Here you may note that] Allah (S) did not establish longing (*shawq*) for the *muqarrabin.*

Allah (S) has established longing for the common pious [only, but has not estanlished it for the muqarrabin.] It is because the muqarrabin have already arriveded on God (*al-muqarrabina 'l-wasilina*), and as a result they no longer have any longing (*shawqan*). There is no longing without separation, and since those [*muqarrabin*] are not separated, they have no longing.

Look! No one loves another as deeply as one loves oneself. However, since one never gets far away from himself, one never gets impatient for himself. The muqarrabin (*muqarrabu 'l-wasilu*) annihilates (*fana'*) their nafs, attain ever-abidingness (*baqa'*) with Allah, and arrive on God. The muqarrabin's relationship with Allah (S) is the same as their relationship with their nafs [i.e. both are close to each other]. So necessarily the muqarrabin do not possess longing. Instead, only the lover (*muhibb*) among the common pious may possess longing. There are some muqarrabin who have not completely arrived on God, but instead are on the beginning, or the middle of the path. And if one fails to cross the middle realm in a complete manner then one is within the realm of the common pious (*abrar*). As a Persian poet has eloquently composed,

Separation with the beloved is not something small
Inside the eye, even if there is a small hair, it is too much

Faraq-i dost agar andak ast andak nist
darun-i dideh agar nim mu ast besiyar ast

It has been reported from Hazrat Abu Bakr that he once saw a qari sobbing while reciting the Quran, and said, *We used to do like this, but our hearts have become hardened. (*Hakadha kunna na'qalu, wa lakin kasat qulubuna.*)* This is praise in the shape of slander.

I have learned from my shaykh [Khwaja Baqi bi-'llah] (*quddisa sirruhu*) that even the ender who have arrived on God (*al-muntahiya 'l-wasila*) sometimes seek longing like the beginners do.

You may note that there is a second station that takes away longing even more perfectly and completely than the the first one, and that is the station of hopelessness and incapacity to perceive (*al-ya'si, 'azji 'ani 'l-idraki*). Because he longs (*shawq*) who hopes (*mutawaqqa'i*). Where there is no hope (*tawaqqu'a*), there is no longing. [The difference between these two enders is this:] The second person has attained perfection in his development (*kamilu 'l-balighu*), and reached the pinnacle of perfection (*nihayatu 'l-kamali*) [that is a permanent hopelessness], so that when he returns backward (*ruju'a 'l-qahqara*) back to the [bodily] world, that longing (*shawq*) does not return.

It is because the longing that he had went away because he came to possess hopelessness (*wujudi 'l-faqdi*), or attained hopelessness (*ya'si*) — it did not go away because of lack of separation. He still possesses that hopelessness even after the return. On the other hand, for the first person, his longing comes back again when he descends to the world [of the bodies]. It does because his longing went away [temporarily] as he had no separation [with God; the longing did not go away because he attained the sublime station of hopelessness, and if he did attain it then that hopelessness would have been permanent. In the future], when he would again separate, he would attain the longing (*hasala 'l-shawqu*) [back again].

Here no one may raise an objection by saying, *The levels of arrival never end until the end of eternity. So the longing (*shawq*) for the next station would always remain (*Inna maratiba 'l-wusuli

la-tanqati'u abada 'l-abidina. Fa-yutawaqqa'u ba'du tilka 'l-maratibi. Fa-yutasawwaru 'l-shawqu hina'idhin.*)*

In answer we say that [that objection is indeed valid when the salik travels] on the path of a differentiated wayfaring (*al-sayri 'l-tafsili*). For [the levels] do not end in the names, attributes, modes and crossing-overs (*al-asma'i wa 'l-sifati wa 'l-shuyuni wa 'l-i'tibarati*) of God. And such a salik never reaches the end truly, and his longing is never satiated permanently. On the other hand, those who cut through those levels in the undifferentiated (*ijmal*) manner complete the path, and arrive on such a [sublime] station that cannot be described via any description or even alluded to via any allusion. Therefore, no hope (*tawaqqu'a*) may form there. As a result, necessarily, no longing or searching for God (*shawq, talab*) may remain there. This is the state of the elect friends who escape the constricted realm of the attributes, and arrive on the person of God.

In contrast, the situation is different for those who journey in the attributes and the modes in a differentiated format. [After they cross the attributes], they journey in the modes (*shuyun*) [that are the prototypes (*asl*) of the attributes. Attributes and modes have no end.] As a result, they are detained within the self-disclosures of the attributes (*mahbusuna fi 'l-tajalliyati 'l-sifatiyyati*) for eternity. And to them, arrival [does not mean the arrival onto the person of' God, instead it] means arrival onto the attributes [only. So the end limit of their progress is the level of the attributes].

It is impossible to ascend upto the person of God unless one makes one's journey in the attributes and the crossing-overs (*i'tibar*) in an undifferentiated format. In contrast, those who journey in the names in a differentiated format are detained in the attributes and the crossing-overs, their longings and serachings (*shawq, talab*) continue. Neither do they give up ecstasies (*wajd*) and (*tawajud*). Therefore, it is understood that the people of longing and *tawajud* are none but the people of the self-disclosure of the attributes. [They reach the attributes, and stop there. They are unable to progress further to the self-disclosure of the person.] As long as they are not freed from clutch of longing and ecstasies (*shawq, wajd*), they would not attain any part of the self-disclosure of the person.

Question: The above-mentioned hadith establishes that Allah (S) has longings (*shawq*). However, nothing is beyond his possession (*mafqud*). [So how can God long for a thing when he already has it?] Answer:

1. The first answer is this. There the word *shawq* has been mentioned there as a type of ambigious construction (*min qabili san'ati 'l-mashakalati*).[13] And it is only proper that what God does is hardier than what man does. It is for this reason that the word *ashadd* [meaning hardy, firm or stable] has been used here. This answer is in line with what the ulama would say.

2. I have a second answer that is in line with what the sufis would say, but that originates from intoxication (*sukr*). One should not answer that unless one is indeed intoxicated. For the intoxicated people may be excused, while the sober would be questioned. My hal currently is completely sober. So I am not even saying that, just remember the [first] answer that I said.

*Praise be on Allah in the beginning and in the end. Benedictions and peace be his prophet always and endlessly (*Al-hamdu li-'llahi awwalan wa akhiran. Wa 'l-salawatu wa 'l-salamu 'ala nabiyyihi da'iman wa sarmadan*).*

3.7 Maktub 1.27

To Khwaja 'Umak
Summary: Narrating praises for the sublime Naqshbandi tariqa, and the exaltedness of the *nisbat* of these masters, *qaddasa 'llahu ta'ala asrarhum).*

Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa. I am profusely delighted to receive the priceless letter oozing with mercy that you have sent me, your sincere friend, out of your grace. May you remain in peace. I do not was to inconvenience you, I am only writing a few lines in praise of this sublime Naqshbandi silsila.

3.7.1 Sublime nisbat of *yad dasht*

Sir! It is in the writings of the masters (*qaddasa 'llahu ta'ala asrarhum*) of this sublime sil-

[13] Amritsari note 72.1

sila, *Our nisbat is above all nisbats (*Nisbat-i ma fawqi hameh nisbat-ha ast*).* They have interpreted nisbat to be presence and awareness (*hudur, agahi*). They only consider that presence that remains without absence (*huduri biy ghaybat*), and that is also called *yad dasht*. Therefore, the nisbat of these exalted ones is *yad dasht*. I am describing *yad dasht* below in detail as I have understood it.

Self-disclosure of the person means the manifestation of the presence of the divine person (*zuhur-i hudur-i hadrat-i dhat*), and [solely] that presence, while the divine names, attributes, modes, and crossing-overs (*asma, sifat, shu'un, i'tibarat*) are not observed.

That self-disclosure may take place for a few moments only, i.e. only moments after the self-disclosure, the veil of modes and crossing-overs may fall down. In that case, it is called *tajalli-i barqi* or lightning-like self-disclosure. So that [self-disclosure, which is lightning-like] may not be called presence without absence (*hudur be-ghaibat*). However, the masters of the other silsilas [but the Naqshbandi, and those silsilas are far lower,] they may call this the end of the ends (*nihayatu 'l-nihayat*), but it is valuless to the masters of this silsila. On the other hand, when that self-disclosure never gets blocked by the names, attributes, modes and crossing overs, and instead remains ever-continuingly, then it is called presence without absence, and that is precious to them. So the [Naqshbandi] nisbat is far superior to the nisbats of the other tariqas, although many may not concur.

Luckily for those who revel in luxury
they would get luxury
As for the passionate lovers among the poor ones
whatever they gulp down

Hani'an li-arbabi 'l-na'imi
na'imuha
Wa li-'l-'ashiqi 'l-miskini
ma yatajarra'u

This sublime nisbat has become so rare that if in the future, it is narrated before the masters of this very same great silsila, many of them would deny it, and would even refuse to believe in it. There is a nisbat that is presently known among the masters of this great family as the presence of the Haqq (S) (*hudur-i haqq (S)*), and the witnessing of God (*shuhud-i uw*) (*ta'ala*). That nisbat is free from the atribution of the witness and the witnessed things (*wasf-i shahidiy va mash-hudiy munazzah bashad*) and its face-turnings (*tawajjuhiy*) are empty of the well-known six directions. [14]

The said nisbat is also realized merely on the station of jadhba [even without any suluk]. As a result, it's not above [jadhba], since [*yad dasht*] is attained only after completing the manner of jadhba, and the stations of suluk. The high degree [of *yad dasht*] is not hidden — it is well-known to all]. However, the question is which rare friend of God would attain it. If the envious denies [the friend who has attained this sublime treasure] out of envy and if the imperfect opposes it out of his own imperfection, then they are excusable.

If some incompetent person put blame on this tribe [of Naqshbandis]
God forbid! May that not be uttered by my tongue
All the lions of the world are fastened to this silsila
A silsila that the jackal's teeth cannot cut

Qasiriy garkonad???kand iyn ta'ifa' ra ta'an-i qusur
Hasha li-'llah keh bararam be-zaban-i iyn gah ra
Hameh shiran-i jahan basteh-i iyn silsilah and
Ru beh az hileh be-gusalad iyn silsilah ra

Peace in the beginning and in the end (*Wa 'l-salamu awwalan wa akhiran*).

3.8 Maktub 1.28

To Khwaja 'Umak
Summary:

I am delighted to receive the kind letter oozing with mercy that you have sent me, your sincere friend, out of your grace.

What a bliss is it when the free people remember the captives (*azadan yad-i gereftaran*), and what a felicity is it when those who have reached

[14] there is a difference with Aftabi here that says: although it seems to be directed above, and apparently permanent

(*rasidgan*) [God] sympathize (*gham-khavargi*) with those who are separated (*mahjuran*) from [God]!

When the poor ones who are separated found themselves unworthy of arrival (*wisal*) [onto God], then they necessarily hid themselves in a corner of the cloister of separation (*zawiyya'-i hijran*). And they fled from nearness (*qurb*) and found ease in farness (*bu'd*). And they left conjunction (*ittisal*) to accept disjunction (*infisal*). When they saw captivation (*gereftari*) in freedom (*azadi*), they welcomed captivation longingly.

> When the sultan of the religion wants me to covet
> I would put dirt on the head of contentment
>
> Chun tama' khwahed ze man sultan-i din
> Khak bar farq-i qinay'at ba'd azin

By outrageous sayings (*be-'ibarat-i namarbut*) and scattered allusions (*isharat-i paragandeh*), how would I hurt you any more? May Allah (T) keep us and you steadfast on the emulation of the prince of the messengers (*Thabbatana 'llahu ta'ala wa iyyakum'ala mutaba'ati 'l-sayyidi 'l-mursalina*), *'alaihi wa 'ala alihi mina 'l-salawati afdaluha wa mina 'l-taslimati akmaluha*)!

3.9 Maktub 1.29

To Shaykh Nizam Thaneswari

May Allah (S) save us and you from self-centeredness and misguidance, and deliver us from sorrow and lamentation, by the intermediation of the blessed prophet [Muhammad] who is well-preserved from missing the target. (*'Asamana 'llahu subhanahu wa iyyakum 'ani 'l-ta'assubi wa 'l-ta'assufi, wa najjana wa iyyakum 'ani 'l-talahhufi wa 'l-ta'assufi bihurmati sayyidi 'l-bashari 'l-manafiyyi 'anhu zaighu 'l-basari*), *'alaihi wa 'ala alihi mina 'l-salawati atammuha wa mina 'l-taslimati akmaluha.*

3.9.1 Encouraging discharging the obligatory duties

The pious deeds that brings one near God are either obligatory or supererogatory (*fara'id, nawafil*). The supererogatory deeds have no value before obligatory deeds. One obligatory worship performed at the proper time (*waqt*) is better than performing supererogatory deeds for a thousand years, even when it is performed in a pure intention (*niyyat-i khalis*), and be that worship be salat, zakat, fasting zikr, meditation (*fikr*) and its likes. Instead, we claim that the same rule applies to sunna and the superogatory acts that are within the *fard* salat, [i.e. they are far superior to ordinary sunna and supererogatory acts.]

It is narrated from the commander of the faithful Hazrat 'Umar Faruq (*radiya 'llahu ta'ala 'anhu*) that he once prayed the morning prayer in congregation, and after ending the salat, he observed the congregants and found that one of his acquaintances was not there. In answer, one of the people present said *He worships for the whole night, perhaps he has gone to sleep now.* Hazrat 'Umar replied, *Instead, instead had he slept the whole night but prayed the morning prayer in congregation, it would have been better.*

3.9.2 Encouraging the supererogatory acts

Consequently, observing the liked (*mustahab*) and avoiding the disliked (*makruh*) even if it is the lesser (*tanzihi*) is many degrees better than zikr, fikr, meditation (*muraqaba*), face-turning (*tawajjuh*) — however, if that is combined with performing [good deeds] and avoiding [bad deeds], indeed he would attain a magnificent victory (*fa-qad faza fawzan azima'*). Else all pain is in vain (*Bidunihi khartu 'l-qatadi*).

[*This matter may be clarified via examples. This has already been clarified that*] to spend one penny as zakat is many levels better than spending mountains of gold is superogatory charity (*nafl*). Likewise, while giving that zakat, observing its rules of adab [i.e. liked (*mustahab*) matters] is also many levels superior. For example, giving zakat to one's own poor family-members is *mustahab*. Therefore, to delay the night prayer to midnight in order to pray the tahajjud is not allowed (*mustankar*), becase to pray the night prayer that late is makruh act that is near haram (*makruh-i tahrimi*) to the Hanafi ulama. Please note here that it is mubah until midnight, and it is makruh after midnight. The makruh act that is the counterpart of mubah

is called makruh that is near haram (*makruh-i tahrimi*). Additionally, to Imam Shafi'i, it is not permissible to pray the night prayer at that time [i.e. after midnight]. Therefore, it is abominable (*mustakrah*) to encourage it, and to be attentive towards it, in order to pray the tahajjud prayer, and to attain a deep longing and a meditative state (*dhawq, jam'iyyat*).

If that is indeed the purpose, then to delay the *witr* prayer until the last part of the night would suffice, and [the jurisprudents] have ruled that such delaying is mustahab. Additionally, that serves both the purposes: praying witr in the mustahab time, and praying tahajjud at the last part of the night. [Therefore, this practice of delaying the night prayer] must be given up, [even that] you should repeat the past prayers as *qadha* [since those prayers were defective]. Since he had left out a single mustahab act in, the great imam [Abu Hanifa] of Kufa (*radiya 'llahu ta'ala 'anhu*) had repeated forty years prayers.

3.9.3 Ruling on left-over water from ablution, and prostration

According to the great imam [Abu Hanifa], the water that is used to attain nearness to God (*qurb*) i.e. in ablution or bathing (*wudu', ghusl*) is severely impure (*mughallaz*). The jurisprudents (*fuqaha*) have forbidden drinking that water, and has classified drinking it as disliked (*makruh*). However, drinking the water left [in the container] after the ablution heals diseases. If one wants to drink the water from ablution out of sincere belief (*i'tiqad*), then you may give him from that remaining water.

Once in the journey to Delhi, I faced such a trial. Several of my sufi brothers (*yar*) saw in mystic visions that they should drink the water from my ablution, else they would face great harm. I forbade them strongly but they would not listen. Finally I saved myself by employing jurisprudence (*fiqh*). It is written in the books of jurisprudence that after a limb is washed for three time, if it is washed for the fourth time and without the intention of attaining nearness to God, then that water would not be considered as used water., and drinking it would not be disliked. So I did likewise, and gave them the water from the fourth washing to drink.

I heard from a reliable person that for many of your caliphs allow their disciples to prostrate before them — they do not consider kissing the ground enough. The badness of this deed is as clear as daylight. You should forbid them from it, and this forbidding should be with emphasis. Everyone should give this practice up. Especially, avoiding such practice is essential [for those who are advanced], else their followers would follow them and put themselves in jeopardy.

3.9.4 Encouraging the study of jurisprudence

Also, the knowledge of this tribe [of the sufis] is the knowledge of the states (*ahwal*). In turn, the states are the results of practice. Consequently, the more sound one's practice (*a'mal*) is, the more knowledge he would attain on the states. Unless one knows the method of doing the practices (i.e. prayer, fasting, and the rest of the obligatory worships), and the knowledge on how to deal with people (*mu'amalat*) (i.e. marriage, divorce, buying, selling, actions that are done everyday), they cannot be practiced properly. This knowledge is learned (*iktisabiyya'*), and there is no alternative but to learn it. There are two parts to this practice (*isti'mal*): one is to acquire (*husul*) [the knowledge of *fiqh*, jurisprudence], and the other is to make efforts (*mujahadat*) to act on it after the knowledge has been learned. One must study the books of fiqh in order to learn it. [Instead one may skip the discussion of sufism since it depends on each individual's hal, but fiqh must be discussed.] Therefore, you should disscuss the books of fiqh is your blessed gatherings in the same way that you discuss the books of sufism. There are books of fiqh in the Persian language e.g. *Majmu'at-i Khani, 'Umdatu 'l-Islam, Kanz-i Farsi.* On the books of sufism, if they are not read, there is no harm as that knowledge is the knowledge of the states. I cant say it in words but let me only say that much harm may come if the books on fiqh are not discussed. What more can I write? A little point out to a lot (*Al-qalilu yadullu 'ala 'l-kathiri*).

> I told you just a little, lest your heart gets hurt
> Else there was a lot of things to say
>
> *Andakiy pesh to goftam, ghamm-i dil tarsidam*

Keh dil azardeh shuyi ??? dar neh sokhn besiyar ast

May Allah (S) award us the sustenance that is a perfect emulation of his beloved (*Razaqana 'llahu subhanahu wa iyyakum kamala 'ttibayi habibihi*), *'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu.*

3.10 Maktub 1.32

To Mirza Husamu 'l-Din Ahmad

3.10.1 Perfections of the companions

Your priceless letter that full of generousity reached me. Exalted Allah, I am praising him and showing gratefulness to him (*Li-'llahi subhanahu 'l-hamdu wa 'l-minnatu*). Praise be to Allah that you have not forgotten the ones who are far away, and instead remembered them bringing them near you.

Having given a little, if the mind finds peace
You should consider it sufficient, and rejoice

Bariy behich khatir-i khod shud mikonam

You have written me that you are no [longer] finding the unique nisbat (*nisbat-i khassa'*) of the master craftman pir (*pir-i dastgir*) [Khwaja Baqi bi-'llah] (*'alaihi 'l-rahmatu*), and have me why? Sir! This sort of sayings cannot be explained verbally even, let alone via letters. Who would understand it, what would he understand, and what would he gain by it? What is necessary is to attain the presence of the [pir-i tariqat] holding good explanation of doubtful things that he does (*hudur beshart-i husn-i zann*), and a long period of companionship [of the pir]. Without it, all is ruined (*Bedunihi khartu 'l-qatadi*).

In the peacefil night, basking in the moonlight full-moon???
I would tell you the story of everything

Aswadeh shayy bayad, va khosh??? amhtabiy???
Ta ba to hekayat konam az har baiy???

However, since I should answer your questions, let me say that Each station has a unique knowledge, and a unique state and ecstasies (*mawajid*). For some stations, zikr and face-turning is appropriate, in some other stations recitation [of the Quran] and namaz. There are some stations appropriate for jadhba, and there are some stations appropriate for suluk, and there are some stations where both of these two felicities jadhba and suluk are commingled. And some stations that have no part in both as if neither has a part in them — indeed it is a very high station (*Bas shagaraf ast*). The companions of that master [Muhammad] (*'alaihi wa 'ala alihi wa 'alaihim mina 'l-salawatu afdaluha wa mina 'l-taslimatu akmaluha*) were on this [supreme] station [that is related to the prophet, and that is devoid of both jadhba and suluk], and they were honored by this supreme felicity [i.e. this prophetic station]. The possessors of this station stand apart from the posessors of the other stations. Their mutual similarity is little. This contrasts with the possessors of the other [lesser] stations who some measure of mutual similarity.

This nisbat [of the companions of the prophet] would again be resplendant completely in the companions of Hazrat Mahdi (*'alaihimu 'l-salam*) *insha Allah ta'ala.* Few masters of the other silsilas have even given a hint of this station, so how would they describe its knowledge? *This is the bounty of Allah. He grants it to whoever he wills. And Allah is full of magnificent bounty (*Dhalika fadlu 'llahi. Yu'tihi man yasha'u, wa 'llahu dhu 'l-fadli 'l-'azim*).*[15]

Summary: The companions attained [the gist of] this most sublime nisbat in the first instance [when they looked at the prophet with faith]. And [that gist] slowly [developed and] attained perfection [in them]. Others who are ennobled by this felicity, firstly they are nurtured by the nisbat of the honored companions, secondly they cut through the waystations of the jadhba and suluk, and attain the knowledge of those stations, and thirdly they realize this supreme felicity. A unique blessing of the companionship of the prophet was that the companions attained this nisbat in the very beginning. It also can be that many among his followers may attain that unique blessing, so that others would also attain that nisbat at the beginning of their companionship with [the followers].

[15] Q.Jumu'a'.62.4

If the effusion from the holy spirit helps
Others can do what the messiah has done

Fayd-i ruh al-quddus ??? farmayad
Digaran bekonand an cheh masiha mikard

At this time, that same nisbat of *indiraj al-nihayat fi 'l-bidayat* can be realized. Where jadhba is attained before suluk, there it can be attained. It cannot be described any more.

That what is after this, its qualities are subtle
Its description is difficult, it cannot be said

Wa man ba'di hadha ma yadiqqu sifatuhu
Wa ma katmuhu ahza ladayhi wa ajmal

If we meet in the future, and if people want to hear it, then possibly some of the secrets of that station may be disclosed. It is the exalted lord who grants opportunities (*Wa huwa subhanuhu 'l-muwaffiqu*).

3.10.2 Discussion on the sufi brothers

First, you have sought forgiveness for a few brothers, and I forgive them. May Haqq (SWT) who is the most compassionate of the compassionate ones (*arham al-rahimin*) forgive them. Please advise the brothers so that in presence or in absence, they do not torment me, or change their own way. *Allah does not change the situation of a people until they change what is inside their nafses. (*Inna 'llaha la yughayyiru ma bi-qawmin hatta yughayyiru ma bi-anfusihim.*)*[16] and *If Allah wishes bad onto a people, none may stop him. And there is none but him as a guardian. (*Wa idha arada 'llahu bi-qawmin su'an, fa-la maradda lahu. Wa ma lahum min dunihi min walin.*)*[17] You have written about Shaykh Elahdad specifically. My heart is broad enough to forgive him. However, he should feel remorse (*nadam*) if he wants to change his ways. This remorse is repentance, and to seek intercession is a sort of remorse. However, you may know that I am forgiving him, but it is his responsibility to feel remorse.

[16] Quran
[17] Quran

Second, you should consider Sirhind as your own home. The bond (*'alaqat*) of love and connection (*nisbat*) that is between sufi brothers is not that flimsy that it may tear over a trivial matter. What more can I write? Peace to my sons and the rest of the family-members. *Wa 'l-salam.*

Having finished this draft, I felt that I should write more on the short-comings of the sufi brothers, and on the matter of forgiving them. People may misunderstand what I wrote in brief. Honored Sir! If those guilty people recognize what they did was bad, and feel remorse, then they may be forgiven. Else, the question of forgiveness does not arise.

You have written that the master craftsman pir (*pir-i dastgir*) [Khwaja Baqi bi-'llah] (*quddisa sirruh*) has granted Shaykh Elahdad deputyship before everyone. This matter needs to be explained. If, by deputyship, it is meant that he should be the deputy for taking care of the fakirs, and for watching so that they are given water and bread, then it is correct. On the other hand, if it is meant that he should nurture (*tarbiyat*) the students on sufi path, and act as their pir, then it is false. In our final meeting, our hazrat said since he is sick and so he is unable to be attentive towards the students, or understand their states, and so I should permit (*tajwiz*) Shaykh Elahdad to be attentive (*mashghul*) to some of the students and communicate their states to the pir. I was hesitating about it at that time, but finally I supported that much out of dire necessity. This is the job of the messenger — it can be done out of necessity, but not more than what is necessary. As long as our hazrat was alive, Shaykh Elahdad could do it. However, after our hazrat's passing away, if he does it, or he asks on the states of the students, that would be trespassing.

You have written that the nisbat of Hazrat Baqi bi-'llah would remain the same way as it was — its strength would neither increase nor decrease. Sir! [You are wrong] because no science realizes perfection until a number of sages combine their ideas. For example, what Arabic grammar was at the time of [the ancient grammarian] Sibawayh, now it is far more. If the grammar remained as before, it would have been bad. In the same way, the nisbat that Khwaja Naqshband possessed, it was not there in the time of 'Abdu 'l-Khaliq Ghujdawani (*qaddasa 'llahu ta'ala sirrahuma*). It developed master by

master. Especially, our hazrat [Khwaja Baqi bi-'llah] strived to perfect this tariqa, and he knew that it had not been yet complete. Had he lived longer, I do not know how far would he have taken it, Allah willing. So one should strive to increase this tariqa more and more. I do not know how this nisbat would remain the same way. You yourself have a different nisbat. It has no relationship with his nisbat. It has been discussed before him many times.

Poor Shaykh Elahdad! How would he understand what this nisbat is, or how it is? He had only attained a little bit of the presence of the heart (*hudur-i qalbi*), and he is aware of [his own low level]. Who is the guradian of this nisbat? If I knew it, I would help him too. You should not trust in dreams. Because they are the outcome of mental activity (*khiyal*). They may not be true. Satan is our deadliest enemy. None may be saved from his seduction, save him whom Allah saves (*illa man 'asamahu 'llahu ta'ala*).

The snatching (*salb*) of the nisbat that you had acquired [may be explained now]. I told you when we met that it was unintentional. Even now that same situation prevails, that [situation] has not gone away. The sound that you have heard coming out of your heart, that is not related to that that *hal* [of snatching]. For example, if one puts down the fire in live embers, it cannot be said that the fire is hiding inside the embers. Dreams are not to be considered — you may not understand it now but wait, you would understand it later if Allah wills. Since you wrote emphatically, I wrote it in answer. Without some sort of relationship, no discussion takes place.

3.11 Maktub 1.33

To Haji Muhammad Lahori
Summary:

1. Defaming the evil ulama who are captivated by the love of this world, and use their knowledge as a means to attain this world, and

2. praising the renouncing (*zuh-had*) ulama who do not long for this world

3.11.1 Evil ulama

Love of and longing for this world are like blemishes on the handsome faces of the ulama [of outer knowledge]. The creation benefits from [that knowledge of the ulama] but it does not benefit the [evil ulama] themselves.

Although it seems that they are strengthening the sharia, and empowering the religious community (*ta'id-i shari'at, taqwiyyat-i millat*), still that would not yield them any merit. Because such help can be done by even sinful men (*ahl-i fujur, arbab-i futur*). As the prophet said *Indeed, Allah strengthens this religion by even sinful men (*Inna 'llaha layu'ayyidu hadha 'l-dina bi-'l-rajuli 'l-fajiri*).*[18] An analogy for those ulama is the touchstone. Copper, iron or whatever else it touches, that turns into gold. But the touchstone itself remains a stone. Another analogy for them is the flint. The entire world benefits from that fire, but that fire does not help the flint. [In the same way, the knowledge of the sinful ulama does not help them at all]. On the contrary, it harms them, because they have been warned by God via that knowledge. As the prophet has said, *Indeed, who would be most severely punished on the day of resurrection is that scholar whom Allah has not benefited by his knowledge (*Inna ashadda 'l-nasi adhaban yawma 'l-qiyamati 'alimun lam yanfa'hu 'llahu bi-'ilmihi*).*[19]

How could [that knowledge] not harm him? That knowledge which is the most exalted before God, and the noblest in the creation, [that alim] has made that knowledge the means to attain the world e.g. wealth, high position, leadership (*mal, jah, riyasat*) etc. However, before the Haqq (*ta'ala*), this world is abject and lowly, and the worst in the creation (*dhalil, khwar, badtarin-i makhluqat*). Therefore, it is limitlessly abominable to consider that lowly which God raises up, or to honor that which God puts down. In reality, it is challenging the Haqq (SWT).

Educating and clarifying points of law would be beneficial only when it is done sincerely for the sake of Allah (S). And they should be empty of even a taint of love of rank, leadership, attaining wealth, or high office (*sha'iba'-i hubb-i jah, riyasat, husul-i mal, rif'at*). Evidence of this emptiness would be

[18] hadith
[19] hadith

that that alim would renounce (*zuhd*) this world, and would not long for it or whatever is in it (*biy-raghbat*).

The evil ulama who are are afflicted with this calamity [that is love of this world] and have been captivated by it are called the ulama who serve this world (*'ulama-i dunya*). They are the evil ulama, worst of men, and the thieves of religion (*'ulama-i su', sharar-i mardam, lusus-i din*). However, [surprisingly], they consider themselves to be the foremost in religiousity and the best of men (*muqtada'-i din, behtarin-i khala'iq*). As the Quran says, *They think that they are doing a good thing. Take note! They are the ones who are liars. Satan is dominating them, and as a result, he has made them forget the zikr of Allah. They are the party of satan, and they would face harm. (*Wa yahsabuna annahum 'ala shay'in. Ala! Innahum humu 'l-kadhibun. Istahwadha 'alaihimu 'l-shaytanu. Faansahum dhikru 'llahi. Ula'ika hizbu 'l-shaytani. Ala! Inna hizbu 'l-shaytani humu 'l-khasirun.*)*[20] A saintly man saw in a dream that the accursed Satan has left his job of debasing men, and instead idling . When asked why, Satan answered that the evil ulama of the present era are helping him in his work, and given him respite from this task.

Truly, all the negligence in observing the sharia that is being seen these days, and problems in spreading the sharia taking place, all that is happening as the result of the badness (*shumi*) of those evil ulama, and for their corrupted intention (*fasad-i niyyat*).

Take note! The ulama who lack a longing for this world, and free of the ties of love of rank, leadership, wealth, high office (*hubb-i jah, riyasat, mal, rif'at*) — they are the ulama of the last world. It is they who are like the heirs of the prophets (*'alaihimu 'l-salawatu wa 'l-taslimatu*). And it is they who are the best in the creation. In the future, on the day of resurrection, the ink that they wrote with would be weighed with the blood of the martyrs on the path of Allah, and the weight of this ink would be more. The saying *sleep of the scholars is worship (*Wa nawmu 'l-ulama'i 'ibadatun*)* applies to them. The beauty of the last world has become resplendant in their eyes, and they realize that this world is ugly, and the last world is permanent. On the other hand, they find that this world is branded by the mark of impermanence (*be-dagh-i zawal mut-tasim*). As a result, they have freed themselves from the clutch of the impermanent world (*fani*), and instead offered themselves to the permanent world (*fani*).

Seeing the magnificence of the last world (*shuhud-i 'azmat-i akhirat*) is the fruit of seeing the magnificence of grandeur of God that does not lessen in intensity. And seeing this world and all that is in it as inferior is concomitant to seeing the grandeur of the last world. It is because: This world and the last world are like two co-wives. If one of them is pleased, the other is displeased. (*Al-dunya wa 'l-akhirata darratani. Radiyat ihda huma, sakhitati 'l-ukhra.*).[21] If this world is exalted, the last world is insulted. Bringing together these two things is like bringing together two contrary things.

> How beautiful [would be the state of man]
> If this world and the last world were brought together
>
> Ma ahsana 'l-din wa dunya
> law ijtama'a

Take note! Many sufi shaykhs have completely freed themselves from their base desires, but they are still attracted towards worldly things albeit with a pious intention. In those cases, their attraction is merely in appearence. In reality, their hearts remain unattracted, instead [the hearts] remain disattached and free (*farigh, azad*) from everything. God has stated, *There are many people whom buying and selling fails to keep tham away from the zikr of Allah. (*Jalun la tulhihim tijaratun wa la bayy'un 'an dhikri 'llahi*)*[22] Buying and selling do not keep them away from the zikr of God. They are unattentive to those acts although they are attentive. Hazrat Khwaja Naqshband (*qaddasa 'llahu ta'ala sirruhu '-aqdas*) has stated, *In the market, I saw a trader who bought and sold more or less fifty thousand dinars's [merchandise] but his heart was not negligent from God even for a moment. (*Dar bazar-i mina tajiriy ra didam keh panj-i hazar dinar kam va besh ra kharid va farokht namud, va yek lakhteh del-i u az haqq subhaneh ghafil na-gasht*).*

[20] Quran

[21] a94 note 1 its a hadith

[22] Q

3.12 Maktub 1.34

To Haji Muhammad Lahori
Summary: Clarifying the five substratums of of the world of command in an expanded and differentiated format.

3.12.1 Five substratums of the world of command

Attaining the felicity of both the worlds come from the emulation of the prince of these two worlds [prophet Muhammad] *'alaihi wa 'ala alihi mina 'l-salawati afdaluha wa mina 'l-taslimati akmaluha.* The vision (*basirat*) of the faylasuf have not been adorned by the kohl of emulation of the master of the sharia (*'alaihi wa 'ala alihi 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu*), and as a result, they fail to realize the reality of the world of command [even]. So how would they realize the reality of the level of the necessaryness (*martabati 'l-wujubi*)? Their lowly sight is limited to the world of empirical things, even that that sight is incomplete even there.

Faylasuf's understanding of the building blocks of the world of command is wrong

[The faylasufs] have established the five substratums[23] (*jawahir-i khams*) there [in the world of comand], but [the substratums that they propose], all that lie in the world of empirical things. They consider the soul and intellect (*nafs, 'aql*) as incorporeal things (*mujarradat*)[24] [of the world of command] due to their ignorance. The rational soul (*nafs-i natiqa'*) is this very instigating soul. It itself seeks purification (*tazkiyya'*). And it is always racing towards lowliness. So how can [the rational soul i.e. intellect] have an inter-relationship would with the world of command [that is the realm of pureness]? And what right does it have to be the building blocks that would compose the cosmos?[25]

[23]note 6 A94 explains jawahir

[24]read Am. in-line note on mujarradat

[25]According to the Mujaddid, the shadows of the attributes of God are the building blocks, that make up the cosmos, Aftabi note. Also this line is a re-translation from Aftabi

Intellect cannot know God

[The intellect is from the world of empirical things, and as such it is unable to know God. The faylasufs wrongly claim that the intellect is from the world of command. Actually], the intellect (*'aql*) cannot perceive any intelligible (*ma'qulat*) [by itself, without the help of the sensory organs]. Instead the truth is that [the intellect] has an inter-relationship with the sensed things (*mahsusat*). Or instead it has the property of the sensed things. As a result, the intellect cannot perceive anything that is not sensed [by the sensory organs], or that has no form (*shabh, mithal*) that can be witnessed (*mushahadat*). As a result, the key of intellect may not unlock the mysteries [of unqualified things]. It is for this reason that [the intellect] cannot see the unqualified things (*bechuni*) and [as a result], it loses its way in the world of command that is completely unseen (*ghayb-i mahd*). This evidence suggests that the [intellect] is of the world of empirical things (*'alam-i khalq*).

Mysteries of the world of command

The focus of the world of command is on the unqualified things *bechuni, bechegunagi.* And that world begins from the level of the heart (*martaba'-i qalb*). Above the heart is the spirit, and above the spirit is the secret thing, and above the secret thing is the arcanum, and above the arcanum is the super-arcanum (*qalb, ruh, sirr, khafi, akhfa*). These five things of the world of command may be called the five substratums (*jawahir-i khams*). The myopic faylasuf have gathered together the broken pieces of the earthenware and fantasized that to be the substratums (*jawahir*). Perceiving (*idrak*) these five substratums of the world of command, and realizing (*ittila'*) their realities is the lot of the perfect ones from the followers of Muhammad the rasul of Allah (*salla 'llahu ta'ala 'alaihi, wa 'ala alihi wa sallam*).

Man is called the microcosm (*'alam-i saghir*) and the cosmos is called the macrocosm (*'alam-i kabir*). Man contains the specimen (*namuna*) of all that is in the cosmos. The prototypes of those five substratums (*usul-i iyn jawahir-i khamsa*) are established to be in the macrocosm. The location of these substratums of the macrocosm starts from the sublime throne (*'arsh-i majid*), [and goes above]. It is in

the same way that the human body starts from the heart, [and goes above]. It is due to this interrelationship that the heart is called the *'arsh* or throne of Allah. The rest of the levels of the five substratums [i.e. *sirr, khafi, akhfa*] are above the throne.

In the macrocosm, the *'arsh* is the barzakh in-between the world of empirical things and the world of command. In the same way, in the microcosm, the human heart is the barzakh in-between the world of empirical things and the world of command. The *qalb* and the *'arsh* are seen in the world of empirical things. However, truly they are from the world of command, [and possess the qualities of howlessness (*bechuni, bechegunagi*].

Realizing the realities of these five substratums is the lot of the perfect ones of the solitaries (*afrad*) of the friends of Allah, i.e. those who have walked the levels of the suluk in a differentiated format (*tafsil*) and have reached the end.

Can every begger become the commander
of the battle-field
Can a gnat metamorphose into Solomon?

Har goda-i mard-i maidan kai shud?
Pashsheh-i akhir Sulaiman kai shud?

By his sheer grace, God may open the insight (*nazr-i basirat*) of a fortunate man. And God may allow that man to see the level of necessariness (*martaba'-i wujub*) in a differentiated format as finely as possible. And only then that fortunate man would be able to see the prototypes of these [five] substratums (*usul-i iyn zawahir*) in that homestead [of the level of necessariness]. And he can understand that the [five] substratums, regardless of whether those [substratums] are located in the microcosm or in the macrocosm, [have the same origin. For they] are the reflections of those true substratums (*zilal-i an jawahir-i haqiqiyya'*) [located on the level of necessariness].

Onto whose fate, such a felicity lies?
[Only God knows it]

Iyn kar dawlat ast
Kunin ta kirar sad/shud

This is the bounty of Allah. He grants it to whoever he wills. And Allah is full of magnificent bounty (*Dhalika fadlu 'llahi. Yu'tihi man yasha'u, wa 'llahu dhu 'l-fadli 'l-'azim*).[26]

The realities (*haqa'iq*) of the world of command are so subtle that it is hard to understand them. It is forbidden to divulge those [realities], for the low-sighted people would not be able to realize them. Those who are deeply-rooted (*rasikhan*) in knowledge have been honored with the cognizance (*agah*) [of those realities]. It is about them that the verse has been revealed, *And what you have received in knowledge is only a little (*Wa ma uwtitum mina 'l-'ilmi illa qalilan*).*[27]

Luckily for those who have been granted
bliss
they receive bliss
As for the passionate lovers among the
poor ones
whatever they gulp down

Hani'an li-arbabi 'l-na'imi
na'imuha
Wa li-'l-'ashiqi 'l-miskini
ma yatajarra'u

It is not proper that the curtain is lifted
all year round
Which news is not there in the gathering
of drunkards?

Maslahat nist keh az pardeh berun AF-
TADRAZ
warneh??? dar majlis-i randan khabariy
nist keh nist?

Peace be onto you and on all who follow guidance, and take up following of the Mustafa, may the most complete benediction and peace fall on him and on them be unceasingly (*Wa 'l-salamu 'alaikum wa 'ala mani 'ttaba'a 'l-huda. Wa 'l-'tazama 'l-mutaba'ata 'l-mustafa, 'alaihi wa 'alaihim mina 'l-salawati wa 'l-taslimati atammuha wa adwamuha).*

Secondarily, this idea came to my mind that I describe a little on the matter of the sublime and holy substratums (*jawahir-i muqaddasa'-i 'ulya*). You may know that the origin of those substratums are the relational attributes (*sifat-i idafiyya'*). [And those relational attributes] are like a barzakh

[26] Q.Jumu'a'.62.4
[27] Q.Bani Israil.???

in-between necessaryness and contingentness (*wujub, imkan*). God's real attributes are located above [those relational attributes]. The spirit receives the reflections (*tajalli*) [of the real attributes]. The heart suspends (*ta'alluq*) from the relational attributes, and that [heart] receives the self-disclosures of those [relational attributes].

The rest of these supreme substratums (*jawahir-i 'ulya*) [or *lata'if* that are *sirr, khafi, akhfa*] are above the real attributes, and those [three *lata'if*] are inside the circle of the holy person of God. It is for this reason that the self-disclosure of these three levels [*sirr, khafi, akhfa*] are called self-disclosures of the person of God. It is improper to write more.

The pen reached this point
And broke down
[So its improper
To write any more]

Qalam iynja rasid
Va be-shak???-st

3.13 Maktub 1.35

To Mian Haji Muhammad Lahori
Summary: Clarifying the love of the person of God (*mahabbat-i dhati*), where both pleasure and pain (*in'am, ilam*) are equal (*barabar*).

May Allah (S) save us and you from short-sightedness, by reverence of the prince of men. On him be benediction and peace, and on his noble progeny (*Najjana 'llahu subhanahu wa iyyakum, 'an zaighi 'l-bashari, bihurmati sayyidi 'l-bashari*). (*'alaihi wa 'alihi 'l-salawatu wa 'l-taslimatu*).

3.13.1 Love of the person of God

The purpose of the journey and the wayfaring (*maqsud az sayr, suluk*) is the purify and sanctify (*tazkiyyah, tatah-hur*) the instigating soul (*nafs-i ammarah*). [The ultimate purpose is that the *salik* realizes a sublime state where]:

1. he no longer worships (*najat*) the false gods that grows out of the existence of carnal appetites in his *nafs* (*wujud-i hawwa'i nafsani*), and
2. his heart focuses (*tawajjuh*) exclusively on the true God (*ma'bud-i bar haqq*) *ta'ala va taqaddasa*, and no other purpose (*maqsud*) remains in that heart, be it a religious purpose, or be it a worldly purpose (*dini, dunyawwi*).

The primary purpose of sayr and suluk is to purify and sanctify (*tazkiya', tatah-hir*) the instigating soul (*nafs-i ammarah*), so that the salik is delivered from the worship of the false gods that come from the desires of the nafs (*hawa'-i nafsani*), and instead focuses exclusively on the true God (*ma'bud-i bar haqq*) *ta'ala va taqaddasa*, and no other purpose (*maqsud*) remains in that heart, be it a religious purpose, or be it a worldly purpose (*dini, dunyawwi*).

Although having a religious (*dini*) purpose is a good deed (*hasanat*), still that is only for the *abrar*, the ordinary pious. On the other hand, the *muqarrabin*, the near ones, consider it a bad deed (*sayyi'ah*). And do not consider anything else but the one (true God) as a (valid) purpose. This felicity and condition (*dawlat, abasteh*) (of becoming one of the *muqarrabin*) depends on attaining annihilation, and realizing the love of the person of God (*tahsil-i fana', tahaqquq-i mahabbat-i dhati*). In that abode (*mawtin*), God giving pleasure and God giving pain (*in'am, ilam*), (the *salik*) considers them equal (because he is madly in love with God).

That same pleasure (*iltidhadh*) is in affliction (*ta'dhib*) that is in bliss (*tan'im*). If he wants paradise, then he wants it with the intention that it is the place where there is good pleasure of God (*khoda*) (*ta'ala va taqaddasa*), and God is well-pleased when one seeks it. In the same way, they seek deliverance (*panah*) from hell, he wants it because it is a place cursed (*sakhat-i hawla*) by God. They do not seek paradise for the sake of carnal delights (*hazz-i nafs*), or they do not flee from hell in fear of grief or pain (*ranj, mihnat*). Whatever comes from the beloved, these masters cherish (*marghub*) it. It is said, *Whatever the beloved does, it is loved* Kullu ma yaf'alahu 'l-mahbubu, mahbubun. It is on this station (of *mahabbat-i dhati)* that one attains:

1. the reality (*haqiqat*) of *ikhlas*
2. freedom from false gods (*khalasi az aliha'i batila'*)

3. soundness (*durust*) (in the belief) in the verse of unity (*kalima-i tawhid*)

Without this (love of the person of God, mahabbat-i dhati*), all are in vain (*Wa bidunihi khartu 'l-qatadi.*)*

It is difficult to accomplish the task without a [true] (*mahabbat-i dhati*). And in such a true and intense (*mahabbat-i dhati*), the *salik* is focused on the *dhat* so single-mindedly that he

1. does not even take notice of the names and attributes (*asma, sifat*) or

2. does not even try to obtain (*biy tawassul*) the bliss and grace that God the beloved gives out (*in'am, akram-i mahbub*)

An unbounded annihilation (*fana'-i mutlaq*) does not come into the hands without such a (intense, burning) love that is focused singularly on the person of God, and so intensely that it burns out any partnership (*shirqat suz*) (with even any attribute or act of God that competes with the person of God, to share that love.)

> Love is that flame that set on fire
> all that is other than the Beloved, all the rest burned down
> Wield the sword of *la*, to kill all that is other than the the Real
> Look around! So, does anything remain after the *la*?
> What remains is *illa 'Llah*, all the rest is gone
> Bravo! O passionate love! Those who shared you have burned away (into oblivion)

> 'Ishq an sho'leh ast keh chun bar furokht
> har cheh juz ma'shuq, baqi jumla' sukht
> tigh-i la dar qatl-i ghair-i haqq barand
> dar nagar zan, pas keh ba'd-i la cheh mand?
> mand illa Allah, baqi jumla' raft
> shud bash! ai 'ishq-i shirkat suz raft

28

[28] Mathnawi, says Amritsari

3.14 Maktub 1.36

To Haji Mulla Lahori
Summary: Clarifying that the sharia is the surety for all the felicities in this world and the last world. And having attained (that sharia), do not seek anything which lies beyond the sharia. For you should not find any need of (*ihtiyaj aftad*) any such thing. Tariqa and haqiqa are the servants of the sharia. And similar matters.

3.14.1 Sharia is the surety for all the felicities

May exalted Allah make us and you realize the reality or essence of the Mustafan sharia, on its owner be benedictions, peace-offerings and greetings. May Allah give him mercy who says amin after this. (*Haqqaqana 'llahu subhanahu, wa iyyakum, bihaqiqati 'l-shari'ati 'l-mustafawiyyati, 'ala sahibha 'l-salawatu wa 'l-taslimatu wa 'l-tahiyyatu, wa yarhamu 'llahu 'abdan qala aminan*).

Sharia has three components:

1. knowledge (*'ilm*)

2. practice (*'aml*)

3. purity of intention (*ikhlas*)

Until all of these three components are realized (*mutahaqqiq*), sharia would not be realized. And when the sharia would be realized, the good pleasure (*rida*) of the Haqq (SWT) would be realized. And that good pleasure would be above all the pleasures (*sa'adat*) of this world and the last world. *And the good pleasure of Allah is the most sublime (*Wa ridwanun mina 'llahu 'l-akbar*).*[29] Therefore, the sharia is the surety (*mutakaffil*) for all the pleasures (*sa'adat*) of this world and the last world. There is no such quest (*matlab*) for which one would need to search (*matlab*) beyond the sharia.

Tariqa and haqiqa, with which the sufis are distinguished (*mumtaz*) (from the ulama of the outer knowledge), both of these are servants of the sharia. They give perfectuon to (*takmil*) the third component of the sharia, which is *ikhlas*, the purity in intention. Therefore, the purpose behind attaining these two is to make the sharia perfect, not something else.

[29] Q. ????

3.14.2 Tariqa and haqiqa are servants of the sharia.

The states, ecstasies, outer knowledge and inner knowledge (*ahwal, mawajid, 'ulum, ma'arif*) that comes to the hands of the sufis in the middle of the path, they are not the purpose (*maqasid*). Instead, they are toys to pacify the children of the tariqa. You may cross all these and arrive on the station of good pleasure (*rida*), which is the end of the stations (*nihayat-i maqamat*) of *suluk* and *jadhba*.

There is no purpose behind crossing (*tayy*) the waystations of tariqa and haqiqa, that is beyond realizing *ikhlas*, which is concomitant to arrive on the station of good pleasure (*rida*). Maybe one among thousands of gnostics succeed in crossing the stations of the three self-disclosures and witnessings (*tajalliyat, mushahadat*)[30], and [finally] realizing the felicity of *ikhlas* and arriving onto the station of good pleasure (*rida*).

Those with low aims (*kuteh andishan*) consider states and ecstasies (*ahwal, mawajid*) as the purpose (*maqasid*), and they hold the witnessings and self-disclosures (*mushahadat, tajalliyat*) as what they should seek (*mutalib*). Therefore, they remain imprisoned in their illusions and imaginations (*wahm, khiyal*), and are deprived of the perfections of the sharia. As the Quran says, *It is too big for the idolators what you (the prophet) are inviting them towards. Allah elects to draw towards him whomever he chooses. And he also guides towards himself whomever would return, time to time.* (*Kabura 'ala 'l-mushrikina ma tad'uhum ilaihi. Allah yajtabi ilaihi man yasha'u. Wa yahdi ilaihi man yunibu.*)[31]

See! Attaining the station of *ikhlas* and arriving on the level of good pleasure (*martaba-i rida*) may come only after (*manut*) crossing these states and ecstasies (*tayy-i in ahwal va mawajid*), and is tied (*marbut*) to realizing these inner and outer bodies of knowledge (*tahaqquq-i in 'ulum va ma'arif*). Therefore, all those (crossings and realizations) are equipments (to attain) what is sought and prefaces to what is intended (*mu'iddat-i matlub, muqaddimat-i maqsud*). As an alms from the beloved of Allah (*sadaqa-i habib Allah*), *'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu*, the reality of the above-mentioned stations (of *ikhlas*, and good pleasure came to light (*be-wuduh anjamid*) to me after a full ten years on this path. And the beautiful bride (*shahid*) that is the sharia was presented to her groom, (i.e. me,) and unveiled (*jalwagar gasht*), as it should be (*kama yanbaghi*). Although from the beginning, I was not at all attracted by those states and ecstasies, and I had no intention (*matlab*) except realizing the reality of the sharia (*tahaqquq-i haqiqat-i shari'at*), still it took me a full ten years to attain the reality of the matter, as it came to light (step by step, gradually). Praise Allah for such a thing, many praises, there is pleasant blessedness in it, for it is blessed. (*AlHamdu li-'llahi 'ala dhalika, hamdan kathiran, tayyiban mubarakan fihi, mubarakan 'alaihi*).

ps: At the passing away (*faut*) of Mian Shaykh Jamal (may God forgive him (*maghfirat panahiy*)), all the people of Islam are sad and disturbed (*hazn, tafriqa*). Please convey to his children my sympathy, and recite a *fatiha*. And peace.

3.15 Maktub 1.37

To Shaykh Muhammad Chitori
Summary: To induce (*tahrid*) the emulation of the illuminated sunna, (*'ala sahibha 'l-salawat wa 'l-salamu wa 'l-tahiyyatu*) and to make one long for (*targhib*) attaining the Naqshbandi *nisbat* (*qaddasa 'llahu ta'ala asrarhum*).

3.15.1 Emulate the sunna, attain the Naqshbandi transmission

I am delighted to receive your letter that you wrote out of your generosity. You have written that you are still firmly following the sublime Naqshbandi tariqa — praise exalted Allah for this (*alhamdu li-'llahi subhanahu 'ala dhalik*).

May the Haqq (SWT) grant you endless progress by the blessing of the masters of this sublime tariqa. Their tariqa is like a touchstone that turns everything into gold (*kibriti ahmar*), and its foundation is the emulation of the sunna. Let me write how I am: For a long time, exoteric ideas, esoteric ideas, states, stations (*'ulum, ma'arif, ahwal, maqamat*) are falling down on me like rain, and by the grace of Allah, what should be done are being done. These days, I have no other desire except to resurrect the sunna of the Mustafa, even if it is a single sunna.

[30] of the person, attributes and acts, A
[31] Quran

Let the possessors of "tasting" (*arbab-i dhauq*) experience the states and ecstasies (*ahwal, mawajid*).

You should keep your inner realm (*batin*) inhabited (*ma'mur*) by the *nisbat*of the khwajas (i.e. Naqshbandi masters,) and illuminate and decorate the outer side (*zahir*) in its totality by the emulation of the sunna in a way that is apparent to everyone (*zahirat*) — *this is the work, all else is in vain (*kar-i iyn ast, va ghair in hameh hech*).*

You should discharge the duties (*ada'*) of five times namaz (*namaz-i panjeganeh*) at the early part of the due time (*waqt-i awwal*), except the night (*'isha'*) prayer in the winter, when it is preferred (*mustahab*) to delay it one-third of the night. In this matter (of prayer) I have no choice, for I cannot bear even a moments delay in their discharge, except when I am sick.

3.16 Maktub 1.38

To Shaykh Muhammad Chitori
Summary:

1. On the captivation to the disengaged person (*dhat-i bahat*) of God (*ta'ala va taqaddasa*) that is disengaged from the slightest trace of names, attributes, modes, and crossing-overs (*i'tibar-i asma, sifat, shuyun, i'tibarat*).

2. And on defaming the assembly who fails to arrive and as a result conceive the *chun* as *biy chun*, and remains captivated to the *chun*.

3. Different types of annihilated people, and the difference in their knowledge.

I am delighted to receive your noble letter. May Haqq (SWT) always keep us with him, and does not let us go with others even for a moment

3.16.1 God is incomparable

Whatever that is there save the disengaged person (*ma dun-i dhat-i bahat*) is called the *ghayr* i.e. other, even when that is the names and attributes of God. The kalam-scholars (*mutakallimin*) have called attributes to be *La huwa wa la ghayruhu* or neither he, nor other than he. They didnot employ this term *ghayr* in its technical meaning, instead they took it in its usual meaning. That does not negate the interpretation we have taken [that the *dhat* and the attributes are not the same but different]. It is because if one particular thing is negated, that does not imply that everything is negated. To do anything but to remove others from the holy person of God is misguidance ilhad. How the Quran describes this is the best and most comprehensive description, *[God] has no analogy (*Laysa ka-mithlihi shay'un*)*[32]. In the Persian language, it is called *biy-chun*, without what manner or *biy-cheguneh*, without how.

3.16.2 Sufis who claim to know God possess defcetive knowledge

Exoteric knowledge, witnessing, esoteric knowledge (*'ilm, shuhud, ma'rifat*) finds no path to God (S). Whatever that is seen, known or understood is other than him (*ta'ala*). Captivation of them is the captivation of that what is other than him (*ta'ala*). Therefore, it is incumbent to negate (*nafi*) them. That is, they should be brought under the formula *la ilaha*, negated, and by solely the formula *illa 'Llah*, the unqualified person of God (*dhat-i biy-chun va biy-cheguneh*) should be established. Firstly, they should be done by emulation of the pir (*taqlid*), and secondly, they should be actualized into inner realization (*tahqiq*).

Some masters of suluk who failed to reach the end, conceive the *chun* as *biy-chun*, and are absorbed in witnessing and knowing (*shuhud, ma'rifat*) it. [Compared to them], those who possess *taqlid* [merely, instead of sufi inner vision] are many levels better. It is since that taqlid is illuminated from the niche of the light of prophethood where there is no fear of forgetfulness or error (*sahw, khata'*), error. On the other hand, those [imperfect sufis] who fail to reach [the end] follow their own erroneous unveilings. As Mawlana Rumi has composed,

> [Observe their purposes attentively]
> See how distant is their difference
>
> Bebin tafavuti rah az koja-st, ta bekoja

Truly, that group denies the dhat, although they affirm witnessing the dhat. However, they do not know that that same affirmation [of the witnessing of the holy being or *dhat*] is denying it. Imam of

[32] Quran

the Muslims the Great Imam [Abu Hanifa] the Kufan (*radiya 'llahu ta'ala 'anhu*) has said, *[Allah!] You are exalted. We have failed to worship you properly. However, we have attained your* ma'rifat *i.e. known you, properly (*Subhanaka ma 'abadnaka haqqa 'ibadatika, wa lakin 'arafnaka haqqa ma'rifatika*).* That we are unable to discharge the duty of worshipping God properly is clear. However, the true knowledge on God is attained in the sense that we realize that the ultimate knowledge on the dhat of God (*ta'ala shanuhu*) is nothing but that he is without what manner and without how (*biy-chuni, biy-cheguni*). Let no simple-minded person think that in this ma'rifat, the commoner and the elect, the beginner and the ender, are all equal. He who says this does not know the difference between *'ilm* and *ma'rifat*.

3.16.3 Difference between *'ilm* and *ma'rifat* and Interrelationship between *ma'rifat* and *fana'*

The beginner (*mubtadi*) attains *'ilm* but the ender (*muntahi*) attains *ma'rifat*. *Fana'* is a precondition for *ma'rifat*. None may attain this felicity [of *ma'rifat*] but he who has realized *fana'*, annihilation.

Until it [instigating nafs] realizes fana
You won't find the path to the court of the majesty

Hischkas ra nagardad u fana
Nist rah-i darbargah-i kibriya'

Since *ma'rifat* is beyond knowledge *'ilm* then you may know that this thing [*ma'rifat*] is something else but that what we call *'ilm*. [33] That *ma'rifat* may also be called indivisible perception (*idrak-i basit*).

This is the final saying of Hafiz, it is not meaningless
This is a strange story, and an amazing narration

Faryad-i Hafiz iyn hameh akhir, bahrjeh nist
Iyn qissa'-i gharib, va hadith-i 'ajib ast

[33] Review the Farsi, its re-translation

And the Mathnawi says,

Arrival without how or without analogy
That the rabb of man has with with the soul of man
Said that it is a man, not a monkey
Man, unless he knows the soul of souls, would not be man

Ittisali biy-takayyuf biy-qiyas
Hast rabb al-nas ra ba jan nas
Lik goftam nas ra nasnas neh
Nas ghayr az jan-i jan ash nas neh [34]

In the same way that there are degrees in *fana'*, there is degrees in the *ma'rifat* of the enders. He whose *fana'* is most complete (*atamm*), his *fana'* is most perfect (*akmal*), and he whose *fana'* is less complete, his *fana'* is less perfect. This same analogy applies in the other matters as well.

3.16.4 Ideas

Subhan-Allah! What I am writing about? I should have written about my own non-receipt (*biy-hasili*) [of the desired object], non-fulfilment of the desire (*na-maradi*), lack of steadfastness (*biy-istiqamati*) and lack of fixedness (*na-thabati*). I should have asked for help from friends [i.e. sufi brothers, to realize those states]. What competence do I have to discuss the narrated matters?

Fetus in the womb, he is not aware of himself even
What news does he have on the whereabouts of another?

Agar-cheh az khwavistan chu nist janin
Cheh khabr darad az chunan va chenin

However, my high (*himmat-i bulandiya'*) and innate natural disposition (*tinat-i sarmaya'*) are not allowing me to descend lower, or even to look downward. If I speak something, I speak of him, but I cannot speak; if I seek something, I seek him, but I find nothing; if I attain something, I attain him, but attain nothing. Although I have not attained (*biy-hasil*), still if I arrive (*wasil*) unto him, I arrive.

What some of the [Naqshbandi] sufi masters (*qaddasa 'llahu ta'ala asrarhumu 'l-'aliyya'*) have

[34] Read the inline note

described on witnessing of the person of God (*shuhud-i dhati*), its meaning is not revealed to none but the masters of perfection. It is not possible for those who have not reached [that high level] to understand it.

Children do not get the idea of youth
So I make my speech short and bid farewell

Dar niyabad haleh ????? hech kham
Pas sokhn kutah bayad wa 'l-salam

You have begun the letter by the formula "He is the manifest, he is the non-manifest (*huwa 'l-zahiru, huwa 'l-batinu*). Dear brother! It is indeed true, however for some time I am no loger interpreting it to mean *tawhid-i wujudi*, oneness of existence. The ulama of the manifest knowledge concur with me in this, and I have realized that the ulama is on the right path whereas the followers of *tawhid-i wujudi*, oneness of existence are not. Everything happens for one according to that what he has been created for (*Kullu muyassarun lima khuliqa lahu*).

Every one is made
for their unique missions

Har kasi ra
be-har-i kariy sakhtand

3.16.5 *Ikhlas* is needed to observe the sharia

What is incumbent on us and what we have been prescribed is to obey the positive instructions of God, and to refrain from his prohibitions. Allah has stated, *Take what comes from the rasul of Allah, and refrain from that what he has forbidden, and be wary of Allah (*Ma atakumu 'l-rasulu fakhudhuhu, wa ma nahakumu 'anhu fa-'ntahu, wa 'ttaku 'llaha*)*[35].

God has instructed us to realize *ikhlas*, and that [ikhlas] does not form its form without *fana'*, and that [fana', in turn] cannot be conceived without the love of the person of God or *mahabbat-i dhatiyya'*. Therefore, one must strive to attain the preface to the *fana'* that is the ten stations.[36].

Fana—yes, it is indeed sheerly a gift from God. Still, at the beginning, one needs to make efforts to attain it. Yes! It is indeed possible that God may bring one to to the reality [of *fana'*] even when one has not strived in the beginning, and purified oneself without ascetic practices or hard efforts (*riyadat, mujahadat*). However, then one realizes either of these two situations:

1. Either one is confined within the inner sanctum of the heart
2. Or one is returned to the world to make the imperfect ones perfect (*takmil-i naqisan*)

1. The first type of people fail to do sayr in those above-mentioned [ten] stations, and they are deprived of the differentiated knowledge of the self-disclosures of the names and the attributes (*tafasil-i tajalliyat-i asma' va sifat*).
2. And the second type of people — on their way back when they return to the world — cross those [ten] stations in a differentiated format, and they are blessed with endless self-disclosures (*tajalliyat-i biy-nihayat*). It may seem that they are also performing hard practices, but actually [they do not. Instead, they cross over those stations via] earnest longing and pleasure (*dhawq, ladhdhat*). Apparently, it is hard training (*riyadat*) but truly, it is bliss and pleasure (*tana"um, ladhadhat*).

This work is felicity
in whose fate does it lie?

Iyn kar dawlat ast
kanun ta karar sad

3.16.6 Reality of *ikhlas* does not form its form without *fana'*

Yes! *Ikhlas* is the gist of the things that God has ordered us to attain (*jumla'-i mamurat-i wajibat al-imtithal*). And the reality [of *ikhlas*] is not realized without annihilation (*fana'*). However, if

the alims among the ordinary pious, and the wholesome ones among the men of religion (*ulama-i abrar, sulaha-i akhyar*) does not reach the reality of *fana*', it cannot be said that they would be

[35] Quran

[36] At the beginning of the a suluk or sufi path, the salik strives to attain the ten qualities related to the ten stations i.e. repentance, renunciation, patience, contentment, gratefulness, veneration of God, satisfaction, i.e. *tawba, zuhd, sabr, kinayat, shukr, khawf, ridha etc.*

blemished by the sin of not realizing *ikhlas*. Because they would still possess a sort of *fana'*, but it happens in some matters, [and it fails to happen in some other matters.] Only after attaining *fana'*, that [*ikhlas*] attains perfection and they attain *ikhlas* in all matters. It is for this reason that it is said that the reality of *ikhlas* does not form its form without *fana'*, not that *ikhlas* does not happen at all without *fana'*.

3.17 Maktub 1.39

To Shaykh Muhammad Chitori
Summary: Clarifying that

1. the heart is the director (*madar-i-kar*) of all actions.

2. Nothing is accomplished by practice that is in the outward form only [that lacks spirituality] (*a'mal-i suri*), or worship that is done as a matter of custom merely (*'ibadat-i rasmi*) [but is not from the heart].

By the reverence for the prince of mankind, whose sight is free from deviation from the truth — on him and on his progeny be benedictions, and peace-offerings (*Bihurmati sayyidi 'l-bashari 'l-muharrari 'an zaighi 'l-basari, 'alaihi wa 'ala alihi al-salawatu wa 'l-taslimat*) — may Allah bestow (*arzani farmayad*) on us the ability to shun what is other than his own self (*ma dun-i khod i'radi*), and instead to turn our faces onto his holy person.

3.17.1 Both Sufism and Sharia are needed for salvation

Heart directs all actions. If it is captivated by something that is other than God, then it is bad, and worthless. Nothing is accomplished by practice that is in the outward form only (that lacks spirituality) (*a'mal-i suri*), or worship as a matter of custom (that is not from the heart) (*'ibadat-i rasmi*). What are needed are both of these:

1. the heart is healed (*salamati*) of the infatuation (*iltifat*) with the *ma sewa*, and

2. the body performs wholesome deeds (*a'mal-i saliha'*) as per the sharia.

It is baseless (*batil*) to claim that the heart is healed (*da'way-i salamat-i qalb*) while the body fails to take up a wholesome practice (*biy itiyan-i 'amal-i salih badaniyya*). Just as it is inconceivable that spirit exists without a body in this world, in the same way it is inconceivable that the heart is healed without the body doing good deeds.

In this time, many of the them who misinterpret Islam so badly that they have exited its boundaries (*mulhid*) do make such claims. May Allah save us from their false beliefs, as a gift from his beloved, benedictions and peace be on him (*Najjana 'llahu subhanahu 'an mughnaqada'atihim bisadaqati habibihi, 'alaihi 'l-salawatu wa 'l-salamu wa 'l-tahiyatu*).

3.18 Maktub 1.40

To Shaykh Muhammad Chitori
Summary: Clarifying

1. how to attain the station of purity of intention (*ikhlas*) that is one of the three parts of the sharia, and

2. that tariqa and haqiqa, which are merely means to perfect this part, are servants of the sharia etc.

We glorify (God,) and offer peace to his prophet, and salute him (*Nahmaduhu, wa nusalli 'ala nabiyihi, wa nusallimu*)

3.18.1 Purity of intention, *ikhlas*

Dear sir! After crossing (*tayy*) the waystations of the wayfaring (*manazil-i suluk*), and cutting through the stations of attraction (*maqamat-i jadhdhba'*), I understood that the purpose of this (sufi) journey and wayfaring (*sayr, suluk*) is to attain the station of *ikhlas*, purity of intention. In turn, it depends on the annihilation of the [false]] gods outside and inside the *nafs* (*afaqi, anfusi*). That *ikhlas* is one-third of the sharia. Sharia comprises three parts:

1. knowledge (*'ilm*)

2. practice (*'aml*)

3. purity of intention (*ikhlas*).

Therefore, tariqa i.e. the sufi path, and *haqiqat* i.e. inner realization, they are servants of the sharia, (in one's quest) to attain an (integral) part of the sharia, which is purity of intention (*ikhlas.*). This is the reality of the matter. But everyone's understanding does not reach there.

Most of the people of the world are immersed in dreams, and imaginations. Like children, they are satisfied with with walnuts, and raisins. How would they appreciate the perfections of the sharia, or the realities of tariqa and *haqiqa*? They consider the sharia to be the chaff (*post*) and *haqiqa* to be the kernel (*magaz*). They do not realize that *haqiqat* the reality is as such. They have been allured (*maghrur*) by the (idiotic sayings) thrown down (*tarrahat*) by the sufis, and seduced (*maftun*) by their own states and stations. May exalted Allah guide them onto the straightness (*sawa'a*)) of the straight, wide and well-tested path (*Hadahumu 'llahu subhanahu sawa'a 'l-sirat*).

Peace be on you, and on all wholesome devotees of Allah (*Al-salamu 'alaina wa 'ala 'ibadi 'llahi 'l-salihin.*) Amin!

five substratums is the lot of the perfect ones of the solitaries (*afrad*) of the friends of Allah, i.e. those who have walked the levels of the suluk in a differentiated format (*tafsil*) and have reached the end.r

Chapter 4

Maktubs 41-99

4.1 Maktub 1.41

To Shaykh Darvish

Summary: May the Haqq shine and embellish (*mutajalli, mutazayyin*) our outer and inner realms (*zahir, batin*) with the emulation of the illuminated sunna of the Mustafa, according to the measure of reverence of the prophet and his noble progeny. On him and on them be benediction and peace-offering (*bihurmati 'l-nabiyyi wa alihi 'l-amjadi, 'alaihi wa 'alaihimu, 'l-salawati wa 'l-taslimatu*).

Muhammad the messenger of Allah is the beloved of lord of the worlds (*mahbub-i 'alamin*). All things that are beautiful and longed for (*khub, marghub*) are for the one who is sought and loved (*matlub, mahbub*). It is for this reason that the Haqq (SWT) has stated in his noble message, *Indeed, you have magnificent character traits (*Innaka la-'ala khuluqin 'azimin*)*[1]

He has also stated, *Indeed, you are definitely a messenger, who is on the straight path (*innaka laminal mursalina, 'ala sirati 'l-mustaqimin*).* [2]. He has also said, *This is the straight path, so follow him, do not follow (other) paths (*Anna hadha sirati 'l-mustaqiman, fa-'ttabi'uhu, wa la tattabi'u 'l-subula*)*[3]. He has named his community's (path,) *the straight path (*sirat-i mustaqim*).* He has included the rest of the paths within *many paths (*subul*)* and has forbidden following them.

That master (Muhammad) (sal) also said, *He has revealed it for gratefulness, and he has let the creation know to give them guidance — the best guidance is the guidance of Muhammad (*izharan li-'l-shukri, wa i'laman li-'l-khalqi wa hidayatan lahum — khayra 'l-hady, hadyu muhammadin*).* He has also stated, *My lord has taught me* adab*, and so my* adab *is beautiful (*Addabani rabbi, fa-ahsana tadibi.*)*

The inner realm (*batin*) completes the outer facade (*zahir*), and makes it perfect. They do not differ from each other even by the amount of the head of a hair (*sar-mo*). For example, not to utter a lie by the tongue (*durogh bizaban nagoftan*) is the sharia, and to take away the instigation (*khatir*) to lie from the heart (itself) (*az dil nafi' khatir-i kidhb namudan*) is tariqa and *haqiqa*. If that 'taking away' is unnatural and takes hard effort (*beh takalluf, ta'ammul*) then it is tariqa, and if it is easy and effortless (*biy-takalluf*) then its haqiqa. Actually, the inner realm that is tariqa and haqiqa completes and perfects (*mutammim, mukammil*) the outer facade that is the sharia.

Therefore, for the wayfarers (*salikan*) on the path of tariqa and haqiqa, if something (like an unveiling or mystic vision (*kashf, waqi'at*)) opposing the outer sharia appears then it is merely temporary intoxication (*sukr-i waqt*) and predomination of the state (*ghalba'-i hal*).

If God brings him across that station into sobriety (*sahw*) then that opposition would completely go away and that knowledge opposing (the sharia) would fly away like dust. For example, a group of intoxicated sufis (who follow Ibn Arabi) has proposed encompassment by the person (*ihata'-i dhati*) and believe that the Haqq encompasses the cosmos by his person. This ruling opposes the decision of the ulama of the people of truth. They have proposed encompassment by knowledge (*ihata'-i 'ilmi*). Truly, this opinion of the ulama is nearer to what is correct.

[1] Q.Qalam???????
[2] Q.Yasin.36.3
[3] Q.An'am.6.153

[Additionally], those very same (intoxicated) sufis (contradict themselves and) say, *The person of the Haqq is not ruled by any ruling (*hukmi mahkum*) and is not known by any knowledge (*'ilmi ma'lum*).* [For there, in the realm of God, there is nothing there but bewilderment or ignorance (*hayrani, jahl,*)]. So ruling for encompassment or penetration (*ihata', sarayan*) there would contradict that saying [of theirs].

[*However, one may defend those Akbarian sufis by explaining that what they meant by person (*dhat*) is the first entification (*ta'ayyun-i awwal*). And since they do not consider that [first] entification different from him who entifies i.e. God, they call it* dhat. *This* ta'ayyun *is called* wahdat, *and this is that what enters the created things. So if you take this interpretation, it can be established that God encompasses everything by his* dhat.*)*] [4]

Here is a fine point: You may know that the person of God is *without how (*bechun, becheguneh*)* to the ulama of the people of truth. All that is there (within the circle of necessaryness, *da'ira'i wujub*) that is *other than he (*ma sewa-i u*)* is additional (*za'id*) to [the person.] Even though that (first) entification is established there as (sufis like Ibn Arabi) propose, still it would be outside the circle of the divine person (*da'ira'i hadrat-i dhat berun khwahand dasht*). Consequently, it cannot be said that that encompassment (*ihata*) by the [first entification] is encompassment by the person. Therefore, gaze of the ulama is higher than the gaze of the sufis.

So that what is *dhat* to the sufis, (which is in reality the first entification) is included in *ma sewa*, that what is other than God. Nearness or withness of the person (*qurb, ma'iyat-i dhati*) should be understood along the same line.

The highest station of friendship is the station of truthfulness (*maqam-i siddiqiyat*). It is on this station that the knowledge of the inner realm (*ma'arif-i batin*) completely conforms to the science of the sharia, it does not differ even in a small matter. The station [immediately] above the station of truthfulness is the station of prophethood.

[4]This explanatory paragraph has been taken from the Bengali translation by S Aftabi, and from the language, I guess that it was in the reading of the Maktubat that he had.

4.1.1 Message sent to the prophets versus the *siddiq*s

[In the messages sent to the prophets versus the *siddiq*s, the first difference is that] the knowledge that comes to the prophets via "revelation (*wahy*)," that same knowledge is unveiled to the *siddiq*s via "inspiration (*ilham*)." There is no difference between these two messages except the difference between *wahy* and *ilham*. So they do not oppose. In whatever station is there that is below *siddiqiyat*, there is some sort of intoxication (*sukr*). It is only on the station of *siddiqiyat* that complete sobriety (*sahw-i tam*) is realized.

The second difference is that *wahy* is incontrovertible (*qat'i*) whereas *ilham* is subject to suspicion (*zann*) (in its genuineness, i.e. if it came genuinely from God or not.). It is because *wahy* comes via the angels who are preserved from error (*ma'sum*) and no error (*khata'*) may be predicated on them.

And heart is the place where *ilham* comes to, and it is high (*'ali*), for it (the heart) comes from the world of command (*'alam-i amr*). However, the heart has realized a sort of relationship (*ta'alluq*) with the intellect (*'aql*) and soul (*nafs*). Yes! *Nafs* has attained inner peace, and has become peaceful (*mutma'in*), still [remnants of its original nature, which is intrinsically evil, remains.]

> Even though it has realized inner peace
> still it has not shed its own attributes
>
> Har chand keh mutma'inna gardad
> har gaz ze sifat-i khod neh gardad

So there is possibility of error there (in *ilham*).

You may know that there is much benefit in having the innate qualities (*sifat*) of the *nafs* remaining even after it has attained inner peace (*itminan*).

If the *nafs* were stopped from revealing its innate nature, then the path of progress [of the spirit] would be blocked. Then the spirit (*ruh*) would attain the qualities of the angel and would remain confined in the same place [instead of progressing in its evolution]. It is due to the opposition of the *nafs* that (the spirit) progresses. If there were no opposition in the *nafs*, how would [the spirit] evolve (*taraqqi*)?

The prince of the creation (*sarwar-i ka'inat*) (prophet Muhammad) (S) said on returning from a

jihad with the faithless, *We return from the lesser jihad to the greater jihad (*Raja'na min al-jihadi 'l-asghari ila jihadi 'l-akbari*)*.[5] He called fighting with the *nafs* the greater jihad. Here opposition means to reject the greater and prior (*'azimat, ula*) practice, or even the desire (*irada'*) of rejection, let alone realizing that [desire into actual] rejection. [6]

They feel so saddened (*nadamat*), penitent (*pashimani*), solicitous (*iltija*), and humbled (*tadarru'*) even at the mere thought of rejecting [those hard practices], that the work of one year is accomplished in a moment (*sa'at*).

Let me proceed to the gist of the matter. If in something, the character traits and good qualities (*akhlaq, shama'il*) of one's beloved is found, then one loves that thing due to its emulation of his beloved. This generous verse reveals its mystery, *So follow me; Allah will love you (*Fa-'ttabi'uni yuhbibkumu 'llahu)[7] Therefore, following the prophet takes one to the station of belovedness (*mahbubiyat*). Consequently, every wise man with a sense of reason should strive to emulate the friend of God perfectly both in the outside and in the inside (*zahiran, batinan*).

My talk has become too long. So forgive me. Discussing the most beautiful (who is our prophet) is also beautiful. The longer it gets, the more beautiful it becomes. *Had the sea been the ink to [write down] the speech of the lord, then indeed that sea would dry up before the speech is finished, even if I would add more (seas) to it* (*Law kana 'l-bahru midadan li-kalimati rabbi, lanafida 'l-bahru qabla an tanfada kalimatu rabbi, wa law ji'na bi-mithlihi madadan.*)[8]

ps: Now something else should be said. The carrier of this letter of invitation (to God) (*hamil-i raqima'-i da'a*) is Mawlana Muhammad Hafiz; he is a man of learning who has many dependents. He has little means for support. He wants to join the army. If you put some effort in getting him a stipend from the government, it would be a great favor. Let me not bother you any more.

[5] hadith
[6] Read the note in Amrtitsari
[7] Q.Imran.3.31
[8] Q.Kahf.18.109

4.2 Maktub 1.42

To Shaykh Dervish
Summary: Clarifying that following the sunna is the best polishing instrument to cleanse the rust from the love of that what is other than the Haqq (SWT) that is in the all-comprehensive reality that is the heart.

4.2.1 Following the sunna

May Allah keep you well, and grant you a long life (*Sallamkumu 'llahu ta'ala wa subhanahu wa abqakum)*!

As long as man would remain stained (*mutalawwis*) by the filth that is a scattered attachment, (*ta'alluqat-i paragandeh*) [i.e. scattered among both worldly things and God, instead of a single-minded attachment and devotion to God], he would remain deprived and cut off (from God) (*mahrum, mahjur*).

Therefore, it is imperative to polish the mirror that is the all-comprehensive reality (*haqiqat-i jami'a*) [i.e. the heart, in order to remove] the stain that is love of things that are other than God. And the best polishing instrument (*misqalha*) to remove that stain is the following of the illuminated sunna of the Mustafa, (prophet Muhammad.) And that is the means to rectify the characteristics of the *nafs*, and dark habits (*'adawat-i nafsani, rusum-i zulmani*).

Therefore, congratulations to him who drinks this noble bliss, and woe to him who is deprived of this magnificent felicity (*fa-tuyi liman shuriba bi-hadhihi 'l-ni'mati 'l-'uzma, wa wailun liman hurima min hadhihi 'l-dawlati 'l-quswa*).

ps: My beloved brother Mian Muzaffar is the son of Shaykh Muhammad Ghuran; he is the son of a nobleman who was a great figure. He has many dependents. He should be shown favors.

What else to write? *Peace on you, and whoever follows the guidance (*Wa 'l-salamu 'alaikum wa 'ala mani 'ttaba'a 'l-huda*)*!

4.3 Maktub 1.43

4.4 Maktub 1.44

fr

4.4.1 Praising prophet Muhammad

To the refuge of the Sayyids and Naqibs Shaykh Farid
Summary:

1. In eulogy of the the best of men (*khayru 'l-bashar*), *'alaihi wa 'ala alihi 'l-salawatu wa 'l-salam.*
2. Clarifying that the actualizers (*musaddiqan*) of his sharia is the best of all communities (*khayru 'l-umam*), and its deniers are the worst of mankind.
3. Encouraging the emulation of the illuminated sunna, *'alaihi wa 'ala alihi 'l-salawatu wa 'l-salam.*

Your blessed letter that is priceless arrived in proper time. And I am delighted to read it. *Li-'l-llahi 'l-hamdu subhanahu wa 'l-minnatu.* that an inheritance from the Muhammadan spirituality (*mirathi az faqr-i muhammadi*) (*'alaihi wa 'ala alihi 'l-salawau wa 'l-tahiyyatu*) has come into my hands. The love of the fakirs and bondage with them is the result of that [inheritance]. I, this defective one, is penniless. I do not know what I would write. It is only that I have written a lines in Arabic narrating excellences of your magnanimous ancestor (*'alaihi wa 'ala alihi mina 'l-salawatu atammuha wa mina 'l-tahiyyatu akmaluha*) who is best of the Arabs, and make that felicitous writing a means for my salvation in the last world.

> I did not praise Muhammad by my speech
> Instead, I praised my speech by Muhammad
>
> Ma in madahtu muhammadan bimaqalati
> Lakin madahtu maqalati bimuhammadi

Now let me speak, and seek from God safety from sin and ability (*'isma, tawfiq*): Indeed, Muhammad the rasul of Allah is the leader of the progeny of Adam. And his followers would be numerous on the day of resurrection. And he would be more honored before Allah than all else, from the beginning of time to the end of time. It is his grave from which the body would be taken out first. He would be the first one to intercede, and the first one whose intecession would be accepted. He would be the first one to knock on the door to paradise, and Allah would open it up for him. He would be carrying the flag of praise on the day of resurrection, under which would be Adam, and all who came after him.

It is him, the prophet, who said:

1. We are the last [umma, which came after all others], however, we would be the first [umma in excellence, on the day of resurrection]— indeed I am saying it without vanity. And I am the beloved of Allah, and I am the foreman of the prophets — indeed I am saying it without vanity. (*Nahnu 'l-akhiruna, wa nahnu 'l-sabiquna yawma 'l-qiyamati — wa inni qa'ilun qawlan ghayra fakhrin. Wa ana habibu 'llahi, wa ana qa'idu 'l-mursalina — wa la fakhra. Wa ana khatimu 'l-nabiyyina — wa la fakhra. Wa ana muhammadu ibn 'abdu 'llahi ibn 'abdu 'l-muttalib.*)
2. Indeed, Allah created the creation, and then put me in its best part. Then he subdivided that [part] into two parts, and put me into the better part. Then he subdivided it into many tribes, and put me into the best tribe. The he subdivided it into many families, and put me in the best family. Therefore, I am the best person among all of them, and my family is the best among them. (*Inna 'llaha khalaqa 'l-khalqa, fa-ja'alani fi khayri-him. Thumma ja'alahum fariqayni, fa-ja'alani fi khayri-him firqatan. Thumma ja'alahum qaba'ila, fa-ja'alani khayrihim qabilatan. Thumma ja'alahum buyutan, fa-ja'alani fi khayrihim baytan. Fa ana khayruhum nafsan, wa khayruhum baitan.*)
3. And I would be taken out of the grave first when we, [all the human beings], would be dispatched [to the plain of the mustering (*hashr*), on the day of resurrection.] I would be their fore-man when they would congregate [on that day.] And I would be their spokesman when they would be speechless. I would intercede for them when they would be imprisoned [in the hell]. And I would give them the good news [of forgiveness] when when they would give up all hope (*ya'isu.* All act of grace, and key would be in my hands on that day. And the banner of praise would be in my hands on that day [as well.] And I would be the noblest one of the progeny of Adam before my lord. And a thou-

sand [celestial] servants would throng around me who would be like flawless pearls (*baidun maknunun*). (*Wa ana awwalu 'l-nasi khurujan idha bu'ithu. Wa ana qa'iduhum idha wafadu. Wa ana khatibuhum idha ansatu. Wa ana mushtashfi'uhum idha hubithu. Wa ana mubashshiruhum idha ya'isu. Al-karamatu wa 'l-mafatihu, yawma'idhin biyadi. Wa liwa'u 'l-hamdi yawma'idhin biyadi. Wa ana akramu wuldi adama 'ala rabbi. Yatufu alaiyya alfu khadimin, ka-annahum baidun maknunun.*)

4. And when the day of resurrection would come, I would be the imam of the prophets, and their spokesman, and their intercessor, but I would not have any conceit for it [as I know they are undeserved gifts from God.] (*Wa idha kana yawmu 'l-qiyamati, kuntu imama 'l-nabiyyina, wa khatibahum, wa sahiba shafa'atihim, ghayra fakhrin.*)

Had [the prophet] not been there, Allah (S) would not create the creation, and he would not manifest his lordship.[9] Also Muhammad had been a prophet even when Adam was between water and clay.[10]

None would remain tied up by sin
Commander of whose corps is that great man

Namad? be'asiyan kasi dar gard
Keh darad chenin sayyidi chi-shard???

Consequently, necessarily, those who accept a prophet like the best of men (*musaddiqan-i iyn chenin paigambar sayyidi 'l-bashar*) is the best prophetic congregation (*khayru 'l-umam*), and it is on them that Allah has said, *You are the best community that has been taken out (*Kuntu khayra ummatin ukhrijat.*)*[11]

On the other hand, those who deny such a prophet is the worst of mankind. This verse points towards their state, *The Arabs are severe in unbelief and hypocrisy. (*Al-'arabu ashaddu kufran, wa nifaqan.*)*[12] So which man of felicity would be granted the emulation of the prophet's illuminated sunna (*ittiba'-i sunnat-i saniyya*), or the emulation of the sharia that pleases him (*mutaba'at-i shari'at-i radiyya*)? Today, even a little practice that comes with attesting to the truth of the [Muhammadan] religion would be accepted in lieu of a lot of practice.

It is in exchange of only a single good deed, the "companions of the cave (*ashab-i kahf*)" received all those sublime degrees [of sainthood], i.e. they emigrated from the enemies of the Haqq (SWT) [for the sake of] preserving the light of certitude in faith (*nur-i yaqin-i imani*) when the enemies were predominating. For example, if the soldiers offer just a little resistance (*taraddud*) while the enemy predominates (*ghalba'-i dushmanan va istila'-i mukhalifan*), it would be far more valuable than showing many times that bravery in time of peace.

Another point is that since that master [the prophet] is the beloved of the lord of the worlds (*mahbub-i rabbi 'l-'alamin*), his followers would also be beloved of God as well due to that following. It is since the lover loves him in whom he sees the good qualities and beautiful characteristics (*shama'il, akhlaq*) of the beloved. Those who oppose [the prophet], they may be estimated following the same logic.

Muhammad the Arab is the greatest one in both the two worlds
He who refuses to be the dirt on his door, dishonor him by throwing dirt on his head

Muhammad 'Arabi kabir vei har do sar ast
Kasi keh khak-i darsh nist, khak bar shir-i u

If emigration in the real world (*hijrat-i zahiri*) is impossible, then focus completely on the inner emigration (*hijrat-i batini*). It is as if I am with them (*ba-ishan*), but not with them (*biy-ishan*). Maybe Allah would grant an opportunity after this. (*La'alla 'llahu yuhdithu ba'da dhalika amran.*)

The new year has commenced. I know that in this time the activities of the people there keep you busy. If God (*khodavandi*) (JS) wills so, I hope that after this problem is over, it would be possible to visit you. Writing more would be bothering you.

May exalted Allah keep you firm on the then straight, wide and well-tested highway (*jaddat*) of

[9] refers to a hadith in 3.122
[10] refers to a hadith in 3.122
[11] Quran
[12] Quran

your ancestors. Peace be on you and them, until the day of resurrection. *Thabbatakumu 'llahu subhanahu 'ala jaddati aba'ikumu 'l-kirami. Al-salamu 'alaikum wa 'alaihim, ila yawmi 'l-qiyamati.*

4.5 Maktub 1.45

To Sayyid and Naqib Shaykh Farid
Summary: This maktub was written after the departure (*irtihal*) of the master craftsman pir (*pir-i dastgir*) [Khwaja Baqi bi-'llah] from this world, which would be annihilated eventually (*'alam-i fani*).

1. Since the Sayyid was in charge of helping the fakirs of the khanqa financially, the Mujaddid is expressing gratitude for that.
2. The aspect of comprehensiveness of man (*wajh-i jam'iyyat-i insan*) that is the cause of both his perfection and his loss (*nuqsan*) is also discussed.
3. The excellences of the month of Ramadan is also recounted.

May exalted Allah keep you firm on the straight, wide and well-tested highway (*jaddat*) of your noble ancestors. May Allah (S) keep you safe from being the cause of lamentation and regret [of the wheel of time]. (*Thabbatakumu 'llahu subhanahu 'ala jaddati aba'ikumu 'l-kirami, wa sallamakum 'an mujibati 'l-talah-hufi wa 'l-ta'assufi bimaruri 'l-shuhuri wa 'l-ayyami*).

4.5.1 Being grateful to Shaykh Farid for helping the fakirs

The lovers of Allah are with him by the hadith report *One is with him whom one loves (*Al-mar'u ma'a man ahabba*).*[13] The attachment with the body is a sort of barrier to that withness and conjunction (*ma'iyyat, ittisal*). After disattachment from this hylomorphic form, and attaining liberation from this dark frame [that is the body] (*infisal az in pikar-i hayyulani, mufaraqat az in haikal-i zulmani*), it is as if everything is nearer and nearer (*qurb*), and everything is conjoined and conjoined (*ittisal*). The saying "death is like a bridge that unites a lover with his lover (*al-mawtu jasrun yusilu 'l-habiba ila 'l-habibi*)"[14] alludes to that meaning. The Quran says, *Whoever wishes to meet Allah, [tell him:]* Indeed, the appointed time for meeting Allah has come. *(*Man kana yarju li-qa'a 'llahu, *Fa-inna ajala 'llahi la'atin).*[15] This verse consoles his close and intimate friends (*mushtaqan*). However, the situation for far away people like ourselves (*hal-i ma chasmandgan*) are really pathetic (*kharab, abtar*), without the felicity that is the presence of the masters [like Hazrat Khwaja Baqi bi-'llah] (*bedawlat-i hudur-i bozorgan*). There are many preconditions for attaining effusion from the spirits of [deceased] masters, and that is hard for everyone to observe, [and so we are not getting any effusion from the Khwaja at all].

Praise be to Allah for the bliss and boon (*al-hamdu li-'llahi dhi 'l-in'ami wa 'l-minnati*) that after this calamity [of passing away of Khwaja Baqi bi-'llah] has taken place, the responsibility for looking after us the poor fakirs is now lying with a progeny of the sovereign of this world and the religion (*sarvar-i dunya va din*), *'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu.* It is he who has been the cause of keeping the discipline of this sublime silsila well-arranged (*sabab-i intizam-i iyn silsila'-i 'aliya*), and the intermediary of the peace of mind of those who are connected to the Naqshbandi connection (*wasta'-i jam'iyat-i nisbat-i naqshbandiya*).

See! This sublime transmission is rare in this land, and followers of this tariqa is very few, just as the family members (*ahl-i bait*) of the prophet are also few. So it is appropriate (*munasib*) that the patron (*murubbi*) of this [tariqa] is also a family member of the prophet. And he who would strengthen (*taqwiyyat*) it is also a [family member] as well. Thus he who would attain the credit for strengthening it would also be from the family of that master. And thus help from people outside [the prophet's family] would not be required for making this [tariqa that is a] sublime felicity perfect (*takmil-i an dawlat-i 'uzma*). Therefore, it is incumbent on us, the fakirs, to show gratitude for this supreme bliss (*ni'mat-i quswa*) [i.e. this Naqshbandi tariqa], and similarly, it is incumbent on us to show gratefulness for this tariqa being supervised by the prophet's family members as well.

[13] hadith: Bukhari, Muslim

[14] Sufi saying

[15] Quran

4.5.2 Man is all-comprehensive

Man needs peace in the inside (*jam'iyyat-i batin*), and he needs peace in the outside (*jam'iyyat-i zahir*) as well, instead he needs this peace [in the outside] even more. Additionally, man is the most needy (*muhtaj-tarin*) in the creation. This severity in neediness (*shiddat-i ihtiyaj*) happens as man is most comprehensive (*jam'iyyat*). What that the entire creation taken together needs, man alone needs that. Whoever is needy has a connection (*ta'alluq*) to what he needs. Consequently, man is more connected than everything else. Connection [with others] keeps one away from the holy being that is God. As a result, man is more deprived than the entire creation with respect [of nearness to God].

> Created at last was Adam and his progeny
> So he was deprived of the station of intimacy
> If he does not become resident there in this journey
> There would be none more deprived than what he would be[16]

> Payah akhir adam ast va adami
> gasht mahrum az maqam-i mahrami
> gar nagardad b-az maskin z-in safr
> nist az vei hichkas mahrum tar

Man has attained superiority before the entire creation due to this very aspect of all-comprehensiveness (*jam'iyyat*). In this regard, man's mirror is the most complete. That what is seen in the mirror of the entire creation is seen in that one mirror [of man] alone. Consequently, man is the best in the creation in this respect [of all-comprehensiveness, as it has made his mirror the most complete]. At the same time, he is also the worst in the creation in this same respect [of all-comprehensiveness, as it has made him most deprived of God]. That is why [the best in the creation] prophet Muhammad, *'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu*, is a man, and [the worst in the creation] Abu Jahl(curse be onto him, *'alaihi 'l-la'natu*) is also a man.

[16]Read note in Amritsari

4.5.3 Virtues of Ramadan

There is no doubt that by the grace of God (*khodavandi*), it is you who is the surety of peacefulness of the outside (*kafil-i jam'iyat-i zahiri*) of us the fakirs. And with respect to inner peace (*jam'iyyat-i batini*), I harbor the complete hope that you would be the surety as well, in line with the proverb, *the son mimics the father (*al-waladu sirrun li-abihi*)*. Since your exalted letter full of grace (*'inayat-nameh-i sami*), your priceless writing (*sahifa'-i garami*) has arrived in the holy and noble month of Ramadan, it came into my mind that I should narrate some of the excellences of this month that is magnificent in measure.

You may know that the month of Ramadan is most honored (*bozorg*). In this month, all *nafl* worship, be it namaz, zikr, charity carries the weight of the *fard* of the other months. And the *fard* worship of that months carries seventy times the weight of *fard* worship in the other months. In this month, if one provides a person who has been fasting the breakfast meal (*iftar*), God would forgive him and save him from hellfire (*atash-i dozokh*), and would give him the same merit as that fasting devotee, but the merit of of the fasting devotee would not be lessened. In the same way, at month, if a man lessens the work load of his servants, Haqq (SWT) would forgive him, and free him from hellfire as well.

In this month of Ramadan, the prophet used to free the captives, and give one whatever one asked for. If in this month, if God grants one the ability to do good and wholesome deeds (*khayr va 'aml-i salih*), then one would be given the opportunity to continue to do good for the whole year. On the other hand, if one spends it feeling disturbed (*tafriqa'* then one would spend the entire year feeling disturbed (*tafriqa'*). So try to spend this month in peace as much as possible, and consider this month as a spoil of war. In every night of this month, many many thousands of sinners who deserve hell (*la'iq-i dozokh*) are freed (*azad misazand*) [i.e. are forgiven so that they would not have to go to hell in the last world]. In this month, the gates of paradise are opened, the gates of hell are closed, satan is chained, and the doors of mercy are opened.

To hasten breaking the fast, and to delay the pre-dawn meal are the sunna of the prophet. In this matter, he has put special stress. I surmise

that man's incapacity and neediness (*'azj, ihtiyaj*) are revealed (*izhar*) in delaying the pre-dawn meal and hastening the breakfast, and that is appropriate for the station of slavehood (*bandegi*). It is sunna to break the fast with dried dates. And in the time of the breakfast (*iftar*), this du'a should be recited, *Thirst is quenched, veins are contented, and compensation is received (*Dhahaba 'l-zama'u, wa 'btallati 'l-'uruqu, wa thabata 'l-ajru, insha'a 'llahu ta'ala*).*

In this month, is is a stressed sunna to pray the *tarawi* prayer, and to recite the entire Quran. That gives a lot of benefits. May Allah allow us [to do those acts], by the intermediation of his beloved [the prophet]. (*Wa 'ffaqana 'llahu subhanahu bi-hurmati habibihi*). *'alaihi wa 'ala alihi 'l-salawatu, wa 'l-taslimatu, wa 'l-tahiyyatu.*

ps: I have received your letter in Ramadan [and that is an inapprpriate time], else I would not given you any excuse for not obeying your instruction. If I say that I would go after Ramadan, it would be like predicting the unknown [future], and expecting something far into the future, [and that is bad]. In summary, I am pleased in that which pleases you, because you have a right in us, the fakirs, in both our outer bodies and inner realms (*huquq-i zahiri va batini iyshan*). Hazrat Pir Qibla [Khwaja Baqi bi-'llah] (*quddisa sirruhu*) said, *Shaykh Jiu has a right over all of you, as he is the cause of you being in peace (*jam'iyyat*).* May Haqq (SWT) always grants you the good fortune of doing deeds that pleases him, in measure of the reverence possessed by the prophet, and his noble progeny (*bihurmati 'l-nabiyyi wa alihi 'l-amjadi*), *'alaihi wa 'alaihim 'l-salawatu wa 'l-taslimatu.* Writing more would be inconveniencing you.

4.6 Maktub 1.46

To Mian Shaykh Farid
Summary: Clarifying that

1. existence of God the author (*Bari*) (*ta'ala va taqaddasa*), his unity (*wahdat*), the prophethood of Muhammad the rasul of Allah (SAS) and all that came to him from Allah are self-evident (*badihi*) and do not need any consideration or proof (*fikr, dalil*)

2. purpose of sufism is to heal the heart

May exalted Allah keep you firm on the then straight, wide and well-tested highway (*jaddat*) of your ancestors. Peace and benedictions be on their earlier, and the most excellent ones first, and to their later ones, second. *Thabbatakumu 'llahu subhanahu 'ala jaddati aba'ikumu 'l-kirami, 'ala awwalihim wa afdalihim awwalan, wa 'ala bawaqihim thaniyan, al-salawatu wa 'l-salam.*

4.6.1 Knowledge on God and the message of the prophet are self-evident

The existence of God the author (*bari*), and similarly his unity (*wahdat*), instead the prophethood of Muhammad the messenger from Allah (peace), and whatever has come to him from Allah, are self-evident (*badihi*).

The more the sufi perceives (*mudrika*) that his heart has been healed (*salamati*) from any corrupt calamity (*afat-i radiya*) or mental sickness (*amrad-i ma'nuwi*), the less consideration or evidence (*fikr, dalil*) he needs. However, after the sickness of the heart is healed, and the curtain blocking the insight (*basri*) is raised, he would need no evidence. For example, let's take a jaundiced person, as long as he suffers from jaundice, he would need evidence to determine if sweet things are sweet. However, as soon as he is healed from that disease, he would no longer need evidence (as he would be able to taste it.). He needed evidence as he was sick. Therefore, it had no conflict with self-evidentness.

The cross-eyed subject sees one person as two. He claims that that one single person is not one (but two,) as he is disabled. Just because the subject is cross-eyed, the self-evidentness of the object's oneness would not be weakened, nor would he require evidence (to prove that it is indeed one person.) It is true that the lane of proof is narrow, and hard to attain faith through it. Therefore, it is imperative to heal the sickness of the heart in order to attain true faith. You should heal the jaundiced person instead of proving to him through logic that something is sweet. When he tastes that sugar is bitter, how would he believe via logic that sugar is sweet? What we are discussing is in the same line.

By its intrinsic nature (*bi'l-dhat*), the instigating soul (*nafs-i ammara'*) opposes and violates the sharia. Unless it is healed, the true rulings of the

sharia can only be believed by evidence only, and that is hard. So it is imperative to purify the soul, without which it is hard to realize *yaqin*, certitude (in faith.) As God says, *Indeed, he succeeds who purifies [his nafs] and he is ruined who keeps it filthy. (*Qad aflaha man zakkaha, wa qad khaba man dassaha.*)*[17] Therefore, it is understood that to deny this sharia that is manifest, high, and holy is the same as denying the sweetness of sugar.

The sun is not the culprit
if one cannot see clearly

Khorshed neh mujrim
ar kasi bina nist

4.6.2 Purpose of sufism: Healing the heart

The purpose of journeying, wayfaring (*sayr, suluk*), and purifying the soul (*tazkiya'-i nafs*) and cleansing the heart (*tasfiya'-i qalb*) is to be healed of the mental sickness (*afat-i ma'nuwi*) and disease of the heart (*amrad-i qalbiya'*) —- as Allah said in the Quran, *In their hearts, there is sickness (*fi qulubihim maradun*)*[18] (When that sickness would be healed,) only then the reality of faith (*haqiqat-i iman*) would be realized.

The faith that is attained while that sickness is present, that is a facade (*zahir*) and only that. Because what his instigating soul finds contradicts that ruling (that he has faith) — in reality his faithlessness (*kufr*) persists (*musir*). An analogy of this (defective) faith and testimony (*iman, tasdiq*) would be the faith of a jaundiced person. You would find sugar (*qand va nabat*) to be sweet, but the jaundiced person would not find it so. Only when he would be healed of that disease i.e. jaundice, he would attain true certitude (*yaqin-i haqiqi*) that sugar is sweet.

Therefore, only when the soul is purified (*tazkiya'-i nafs*) and brought into inner peace (*itminan*), the reality of faith (*haqiqat-i iman*) forms its form, and becomes *wajdani*. And this type of [true] faith is preserved from weakening (*zawal*). It is them that Allah alludes to when he says, *Take note! Indeed, [on the day of last judgment], the friends of Allah would not fear him, nor would they be sad (*Ala! Inna 'l-awlia' Allahu, la khawfun 'alaihim, wa la hum yahzanun*).*[19]

Exalted Allah! Ennoble us with the nobility of (possessing) such a true and perfect faith, by the reverence of prophet, who is Quraishi, and *ummi*, i.e. whose knowledge comes directly from mother of sources who is God, without the intermediation of letters. On him and on his progeny be best benedictions, and the most perfect peace-offerings. *Sharrafana 'llahu subhanahu bi-sharafi hadha 'l-imani 'l-kamili 'l-haqiqiyi, bi-hurmati 'l-nabiyi 'l-ummiyi 'l-quraishiyi , 'alaihi wa alihi mina 'l-salawati afdaluha, wa mina 'l-taslimati akmaluha.*

4.6.3 Maktub 1.47

To Sayyid and Naqib Shaykh Farid

May Allah keep you firm on the straight, wide and well-tested highway (*jaddat*) of your noble ancestors, firstly on the best of them, the noblest one in the two creations [the prophet Muhammad], and secondly on the rest (*Thabbatakumu 'llahu 'ala jaddati aba'ikumu 'l-kirami, 'ala afdalihim sayyidi 'l-kawnaini awwalan, wa 'ala bawaqihim thaniyan*), *al-salawatu, wa 'l-salamu, wa 'l-tahiyyatu.*

4.6.4 Precarious situation of the Muslims

The emperor's relationship with the realm is like the heart's relationship with the body. If the heart is wholesome (*salih*), the body is wholesome. And if the heart is corrupt (*fasid*), the body is corrupt. Wholesomeness of the emperor is the wholesomeness (*salah*) of the realm, and corruption (*fasad*) of the emperor is the corruption of the realm. You already know how precarious was the situation of the Muslims in the previous [emperor Akbar's] reign. Yes! Muslims had been is a precarious shape in the early days of Islam, still their situation was not worse than that rein. In those early days, Muslims used to observe their own religion, and the unbelievers used to practice their own, which Allah describes as *For us is our religion, and for you is your religion (*Lakum dinikum waliya din*).*[20] In contrast, in the last [emperor Akbar's] reign, the

[17] Q.Shams.91.9-10
[18] Q.Baqara'.2.10
[19] Q.Jonah.10.62
[20] Quran.Kafirun.???

unbelievers used to publicly and strongly (*bar mala be-tariq-i istila'*) enforce (*ijra'*) the rules of their religion within the land of Islam, while the Muslims were unable to spread the rules of their religion publicly [even]. It had even reached the point that if one did it, he was executed. Alas! What a disaster! What a calamity! What a sorrow!

Muhammad the rasul of Allah is the beloved of the lord of the worlds (*mahbub-i rabbi 'l-amin*). [In Mecca in the initial period of Islam], those who testified to his [prophethood] were despised and put down (*dhalil, khwar*), whereas those who denied him were given respect. The Muslims used to bear the pain in their hearts silently, and mourn (*ta'ziyat*) the [loss of] Islam, whereas the unbelievers used to chastise them, and threw salt in their wounded hearts. It was as if the sun of guidance (*aftab-i hidayat*) was covered by the cloud of misguidance (*dalalat*). And the light of the truth (*nur-i haqq*) was hidden behind the veil of falsehood (*hujb-i batil*). Today, the glad tidings of the barriers to the felicity of Islam being taken down (*navid-i zawal-i mani'-i dawlat-i islam*), and the good news of a emperor of Islam sitting on the throne (*basharat-i julus-i badshah-i islam*) has come to the ear of everyone. Everyone knows that it is one's duty to help the emperor, and to point him towards spreading the sharia and strengthening the religious community (*tarwiz-i shari'at, taqwiyyat-i millat*).

And that assistance and strengthening (*imdad, taqwiyyat*) may be done by speaking, by acting or by other means. The best way to help that would be to clarify the rules of the sharia (*tabayyin-i masa'il-i shari'at*), and publicize the doctrines of the science of creed (*izhar-i 'aqa'id-i kalamiyya*) in accordance to the Quran, hadith, and ijma. That way no deviant or misguided (*mubtadi, dalli*) person may come inside, and create commotion (*fasad*). Only those alims may make such help who focus on the last world. And on the other hand, alims of this world are they who aspire for this world — their companionship is like lethal poison, and they engender extensive corruption.

> The alim who nourishes his body by his knowledge
> He himself is lost, how would he help others
>
> 'Alim keh kamrani, va tan pardari konad
> U khwavishtan gom ast, karar habri konad

In the last [emperor's] reign, what happened happened because of the ill-luck (*shumi*) of such alims. They misguided the emperor. The evil ulama (*'ulama-i su'*) are in the forefront of the seventy-two deviant sects. The misguidance of them who are not alims, i.e. the common people, are not that extensive. Many ignorant people who pose as sufis in this era are also evil ulama, and they are also badly corrupted.

Outwardly (*zahiran*), he who has the ability to energize (*imdad*) Islam in every way, if Islam is harmed due his negligence, then he is indeed responsible, and he would have to answer God for it. And it is due to this reason that I, the poor indigent one, wrote on this topic, in the hope that I can be considered a helper of Islam. The rule is, *He who tries to increase a group, he belongs to it (*Man kaththara sawada qawmin, fa-huwa minhum*)*,[21] and I hope that I, the incompetent one (*biy istitawat*), would be put in that noble group [of the helpers of Islam] by that rule.

I am finding myself like that old woman (*zal*) who, with some thread (*resman*) and weaver's instrument (*tanideh*), went (*dar silk*) to buy Hazrat Joseph (*'ala nabiyna wa 'alaihi 'l-salam*). I hope to meet you soon. And I harbor the hope that since Haqq (SWT) has made you able, and intimately close to the emperor, now you would discuss with him candidly (*dar khola va mala*) on how to spread the Muhammadan sharia, and save the Muslims from such a precarious (*ghurbat*) situation.

ps: Mawlana 'Abdu 'l-Hamid receives a stipend from the government. Last year, he brought it from your office, which everyone knows (*zahiran*), and he hopes to receive the same this year as well.

May you attain felicity, both real (*haqiqi*) [i.e. last-worldly] and unreal (*majazi*) [i.e. this-worldly].

4.7 Maktub 1.48

To Shaykh Farid Bukhari

Summary: On encouraging the love of, and magnifying the ulama, and the students of the (outer) knowledge, as they carry the sharia.

[21] reference

4.7.1 Ulama and the student: Higher than sufis

Exalted Allah! Help us over our enemies, by reverence of the prince of the prophets, (*Nasarakumu 'llahu subhanahu 'ala 'l-a'da'i bi-hurmati sayyidi 'l-anbiya'i,*) *'alaihi wa 'alaihim wa 'l-salawatu wa 'l-taslimatu wa 'l-tahiyyatu.*

I am honored (*musharraf gasht*) to read (*mutala'a*) the priceless letter oozing with mercy (*marhamat nameh-i garami*) with which you had magnified (*navakhteh*) the fakirs. You had written in the letter to Mawlana Muhammad Qalij that you have sent some money to spend for the students of (outer) knowledge and the sufis (*talib-'ilman, sufiyan*).

When I thought about i (*dar nazr-i himmat*), it was very beautiful that you have mentioned the students of knowledge before the sufis (*sufiyan*). The outside is the sign of the inner realm (*al-zahiru 'unwanu 'l-batinu*). So I harbor the hope so that this blessed assembly (of students of knowledge) are given preference (to the sufis) even in your blessed inner realm. Whatever that is inside a container, that same thing comes out of there.

> What comes out of the pitcher
> Is the same thing that was in it
>
> Az kuzeh berun, haman taradad
> va tarad???? keh dar wa-st

To bring out the students of [outer] knowledge before [the sufi] is to elevate the sharia, since [the students] carry the sharia. It is they who keep the Mustafan religion (*millat-i mustafiya'*) standing. In the future, on the (day of) resurrection, one would be questioned on the sharia, but none would be questioned on *tasawwuf*, sufism. Entrance into paradise and avoiding hell depends on taking up the sharia. The prophets who are the best in the engendered beings (*ka'inat*) have invited towards the sharia, and relegated salvation to the sharia. Indeed, the purpose that these great ones have been sent was to propagate (*tabligh*) the sharia. Therefore, the greatest good deed is to walk (*sa'i*) on (the path of) propagating (*tarwij*) the sharia, and to revive (*ihya'*) any of the rules of the sharia, especially to strive hard when the signs of Islam are being destroyed (*munhadim*). To spend millions on the path of God would not equal propagating (*rawaj*) a single rule (*mas'ala'*) of the sharia. It is because:

1. (By propagating the sharia,) one follows the example (*iqtida'*) and become partners of (*musharakat*) the prophets (*anbiya'*) who are the most exalted beings in the creation (*bozorgtarin-i makluqat*). It is e decided matter (*muqarrar*) that the most perfect (*kamiltarin*) of the good things (*hasanat*) have been given in trust (*musallam*) to them. [And the most meritorious acts are those which are done following the examples of the companions. For example], there are many non-companions who can spend millions [in charity], but still their merit is not higher [than the companions who spent a pittance in charity.][22]

2. In observing the sharia, the *nafs* is opposed completely (*mukhalifat-i tamam*). Because the sharia has been sent down to oppose the *nafs*.

3. Regarding spending money, spending money to propagate the sharia is far superior than spending money for any other charitable purposes. In many cases, nafs cooperates in spending money,and (may even desire it.) However, spending money (*infaq-i amwal*) for strengthening (*ta'id*) the sharia, and spreading the religion (*tarwij-i millat*) are (good deeds of the) supreme degree (*daraja'i 'ulya*). Yes! To spend one penny with this intention (*niyat*) is superior to spending hundreds of thousands without this intention.

Question: The student of (outer) knowledge has been captivated (*gereftar*) (by this world) whereas the sufi is free (*varasteh*). So how does [the student] end up in the front (*muqaddam*)?

Answer: The questioner has not yet understood my point. Even though he is captivated [to thiis world], the student of knowledge is the cause of salvation of the created beings, since the rules of the sharia are being propagated by him. It is immaterial that he himself is not attaining the benefits. On the other hand, although the sufi has attained wholesomeness (*durustagi*) of the *nafs*, and purity of intention (*ikhlas*) for himself, still he has nothing

[22] Refers to the hadith, *If my companions spend a pittance in charity, it is as if others spend a mountainful of gold in charity.*

to do with others (in helping them in their salvation.) Indeed, he who has saved many is superior to he who is busy saving only himself.

Yes! There are some among the sufis who complete annihilation and ever-abidingness (*fana', baqa'*), and then take up the journey from Allah in Allah (*sayr 'ani 'llah bi 'llah*), and then return to the world (along with Allah) and (finally) come down (*furud avardeh*) to invite the created beings towards God. They also receive shares from the station of prophethood (*maqam-i nubuwwat*), and come into the assembly of those who propagate the sharia (*muballighan-i shari'at*), and they are ruled to be [true] ulama as well.

4.8 Maktub 1.49

To Shaykh Farid
Summary: On encouraging the longing (*targhib*) for bringing together these two felicities:

1. to make the outer facade shine with the rules of the sharia, and

2. to free the inner realm from being captivated by what is other than the Haqq (SWT).

4.8.1 Sharia and Tariqa: Both are required

May the Haqq (SWT) felicitate us (*musta'id gardand*) by the felicity of the body (*dawlat-i suduri*), and felicity of the mind (*sa'adat-i ma'nuwi*).

These two felicities are:

1. (the external felicity:) to make the outer facade (*zahir*) shine with the rules of the Mustafan sharia, and

2. (the internal felicity:) to free the inner realm (*batin*) from captivation by whatever is other than the Haqq (*ma dun-i haqq*).

Only God knows which fortunate man would capture these two jewels. This is the work, and all else is in vain. Writing anything more would be bothering you. And peace.

4.9 Maktub 1.50

To the refuge of the noblity (*be-sayadat panahiy*) Shaykh Farid Bukhari
Summary:

1. In contempt (*mudhammat*) of this world, and

2. asking the Haqq (SWT) to bestow freedom from the magic spell (*ruqyat*) of what is other than him (*ma dun-i u*) and instead to completely captivate us by his own person.

[Let me begin] by showing reverence to the prince of the prophets who is free from any defect in his eye-sight, on him and on his progeny be benediction and peace-offering. (*Bihurmati sayyidi 'l-bashari, 'l-muharrari 'an zaighi 'l-basari, 'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu.*)

The world is sweet (*shirin*) in appearance (*zahir*), and fresh *taravat*) outside (*surat*), but in reality it is lethal poison, and unsaleable merchandise (*muta'i batil*). And it is meaningless to be captivated by it. He is disappointed (*makhzul*) who is captivated by it. He is insane who is allured (*maftun*) by it. Its property is the property of excrement covered by gold. Its metaphor is the metaphor of lethal poison mixed with sugar. He is truly wise (*'aqil*) who is not seduced (*firifteh*) by such a unsaleable merchandise (*muta'i kasid*), or refuses to be captivated by such a valueless thing (*kala'i fasid*).

It is said that when someone has a last will (*wasiyat*), *Give my wealth to the wisest man of the age* then it should be given to him who is most unattached (*zahid*) with this world. For his lack of longing (*bi-raghbati*) is the sign of his perfect wisdom (*fatanat*). Writing more is writing too much.

ps: The nobleman Shaykh Zakariya is working as a revenue-collector even at this age. He is always fearful and worried about the balance-sheet (*muhasaba'*) of this world, which is far easier than that of the last world. In this world, he has no other way but to seek your refuge. He hopes (*umiddarast*) that his name would be included in your new list (*diwan*) (of people you help financially.)

(Beloved lord!) Give me aspiration, and you would see my courage
Call me as "My own fox," and you would see a lion

To marra dil deh, va deliri bin
Ruba-i khavish khan, va shiri bin

May you attain outer and inner felicity, by reverence of the prophet, who is *ummi*, i.e. whose knowledge comes directly from mother of sources who is God, without the intermediation of letters, and his noble progeny. On him and on his progeny be best benedictions, and the most perfect peace-offerings. *Bihurmati al-nabiyyi 'l-ummiyyi wa alihi 'l-amjadi 'alaihi wa 'alaihim mina 'l-salawatu afdaluha mina 'l-taslimatu akmaluha!*

4.9.1 Maktub 1.51

To the refuge of the noblity (*be-sayadat panahiy*) Shaykh Farid Bukhari

Subject: On encouraging and spreading (*targhib, tarwij*) the illuminated (*gharra'*) sharia.

I supplicate to Haqq (SWT) that by the progeny of a magnanimous man (*sulalat-i 'izam*) like yourself, he strengthens (*quwwat girand*) and circulates (*rawaj*) the pillars of this illuminated sharia (*arkan-i shari'at-i gharra*) and the rules of this shining religion (*ahkam-i millat-i zahra*). *This is the work, all else is in vain (*Kar-i iyn ast, va ghair in hameh hech*).*

Now-a-days, the strangers who are the people of Islam[23] The strangers of the people of Islam (*ghurba'-i ahl-i Islam*), they are in such a whirlpool of misguidance (*dar iyn tur girdab-i dalalat*) that it is [only] by the ark of the prophet's family that one may hope to save them. The prophet said, *An allegory for my family is the ark of Noah. Whoever would board it would be saved, and whoever would not go to it would perish (*Mathalu ahlibaiti kamathali safinati nuhin, man rakibaha naja, wa man takhallafa 'anha halaka*).*[24] Aspire earnestly so that this magnificent felicity (*sa'adat-i 'uzma*) [i.e. saving people through strengthening Islam] comes to your hands.

By the grace of Allah (S), you already possess high rank, greatness, magnificence, might (*jah, jalal, 'azmat, shawkat*), in addition to your personal nobility. Now if this task [of spreading the religion] is added to it, you would stand out before all others.

Now I am discussing all these in order to strengthen and spread (*ta'id, tarjih*) the true sharia. The new moon of the blessed month of Ramadan has been sighted in Delhi. I have understood that my elderly mother wishes that I remain (*tawaqquf*) here. So I would remain here until the Quran recitation is completed [and the month of Ramadan is over.] All affairs are with Allah (*Wa 'l-amru 'inda 'llahi subhanahu*). May you realize the felicities of the two worlds.

4.10 Maktub 1.52

To the refuge of the noblity (*sayadat-panahiy*) Shaykh Farid
Summary:

1. Showing contempt (*madhammat*) for the instigating soul
2. clarifying the sickness of the instigating soul, and its cure

4.10.1 Cleansing the instigating soul, *nafs-i ammara'*

May exalted Allah magnify your ancestors (*ajda*), elevate your destiny, broaden your breast, and make your worldly chores easy, by the reverence of your one ancestor (*jaddikum*), the noble (*al-amjadi*) [prophet Muhammad.] On him, and on his progeny be the most excellent salutations, and the most perfect peace-offerings. May exalted Allah keep us steadfast on emulating him outside and inside. And may Allah shower mercy on him endlessly, and on them secondarily who would recite 'Amin' [after this supplication.] (*'Azamallahu subhanahu ajdakum, wa rafa'a qadrakum, wa sharaha sadrakum, wa yassara amrakum, bihurmati jaddikumi 'l-amjadi. 'Alaihi wa 'ala alihi mina 'l-salawati afdaluha, wa mina 'l-taslimatu akmaluha. Thabbatana 'llahu subhanahu 'ala mutaba'atihi zahiran wa batinan. Wa yarhamu 'llahu 'abdan, qala aminan thaniyan.*)

Let me draft something slandering the evil companion who is also our wicked intimate friend (*musahib-i su', nadim-i badkho*) (i.e. *nafs.*) You should listen with inner awareness.

[23] Refers to the hadith: Islam started as a stranger, and it would end up as a stranger as well.
[24] hadith

Dear sir, you may know that the human instigating soul (*nafs-i ammara'-i insani*) is pre-occupied (*majul*) in the love of high ranks and overlordship, and he is always hoping to rank higher than his peers (*aqran*). Essentially (*bi 'l-dhat*) he wants that the entire creation becomes dependent on him, and treats him obsequiously as if he is a nabob but he refuses to be dependent on anyone or obey anyone. This is a claim to divinity from him, and sharing partnership with God who has no equal. Actually, that luckless person is not satisfied with equality even, as he wants to rule over God, and have everyone obey his orders. Allah says in the hadith, *Oppose your* nafs*, as he is ready to oppose me (*'Adi nafsaka, fa-innaha 'ntasabat bimu'adati*)* (hadith: Suyuti). Therefore, to fulfill its desire by giving him high position, leadership, haughty attitude, vanity (*ja', riyasat, taraffu', takabbur*) is really to strengthen (*taqwiyat*) the enemy of God — so you should consider how bad is this deed. God says in a sacred hadith, *Greatness is my cloak and and magnificence is my loin-cloth. So whoever pulls either one of them off me, I will put him in hell. I do not care (*al-kibriya' rida'i wa 'l-'azamatu izari, fa-man naza'ani fi shay'in minhuma, adkhaltuhu fi 'l-nari, wa la ubali*).*[25]

Attaining this world is the object of anger and curse (*mal'un, maghdub*) of God as it helps to fulfill the desire of the *nafs* . He who assists the enemy is liable for censure. Poverty has been the Muhammadan pride (*faqr-i muhammadi*) since *nafs* is miserable (*namaradi*) in poverty and cannot do what it wants. The purpose of sending the prophets and prescribing the burden (*taklifat*) of the sharia is to weaken and shatter (*ta'jiz, takhrib*) this very instigating soul (*nafs-i ammara'*). It is to eliminate the caprices of the *nafs* that the sharia has come. I see that in the measure that the sharia is observed, in that same measure the caprices of the *nafs* are weakened.

It is for this reason that taking up a single prescription of the sharia is more effective in suppressing the *nafs* than a thousand years hard training and difficult striving (*riyadat, mujahada*) that is self-prescribed. Instead, when such practices that are not illuminated (*gharra'*) by the sharia — they strengthen and empower the caprices of the instigating soul (*hawa'i nafsani*). Brahmins and yogis do not fail to do difficult-to-do practices, still they gain nothing out of these except strengthening and nurturing (*taqwiyyat, tarbiyat*) the *nafs*.

For example, spending one penny with the intention of zakat fulfilling command of the sharia is more beneficial (*sudmandtar*) in destroying the nafs than spending a thousand dinars (as supererogatory charity) purely because one wants to (*pesh khod-i sirf*). Similarly, to eat and drink on the day of the feast of fast-breaking (*'id-i fitr*) fulfilling the sharia is more beneficial than fasting the entire year, in eliminating caprice (*hawa'*). Similarly, praying two cycles dawn (*bamdad*) (i.e. *fajr*) prayer in congregation as per sunna is many levels better than being awake all night praying supererogatory prayers and leaving out the congregation in the dawn prayer.

In short, salvation is impossible until the nafs is made holy (*muzakka*) and cleansed (*pak*) from the filth that is the insane urge to be the leader (*khubth-i makholiya-i mihtari*). Therefore, it is imperative to strive to heal this disease of the heart so that endless death (*mawt-i abadi*) is not reached.

The pleasant formula *la ilaha illa 'llah* has been created to stop the worship of all false god be they beyond the horizon (i.e. outside the body in the cosmos) or inside the soul (*afaqi, anfusi*). This is very beneficial in cleansing the nafs and purifying it (*tazkiya', tatahhur*). The masters of the tariqa (may Allah sanctify their secrets, *qaddasa 'llahu ta'ala asrarhum*) have chosen this very pleasant formula (*kalima-i tayyab*) to cleanse the *nafs*.

> Until you sweep the street by the broom
> of "la"
> You will not arrive at the inn of "illa 'llah"
>
> Ta bejarub-i la narubi rah
> narsi dar sara'i "illa 'llah"

Whenever nafs is rebellious (*sarkashi*), and breaks a covenant, one's faith should be renewed via this saying. This is why the prophet said, *Renew your faith by the formula "La ilaha illa 'llah." (Jaddidu imanakum bi-qawli "La ilaha illa 'llah.") (hadith: Ahmad ibn Hanbal)* Instead, you should always, and repeatedly invoke this formula, since the instigating soul is immersed in filth (*khubth*). It comes in the hadith on the virtue of this formula, *If the heavens and the earth were put on one side of a balance, and this sacred formula was put on*

[25] hadith: Muslim, Abu Dawud

the other side, still the side of this sacred formula would be heavier than the other side.[26]

And peace to all of you who follow the path of guidance, and take up following the Mustafa, on him and on his progeny be benedictions and peace-offerings (*Wa 'l-salamu 'alaikum 'ala mani 'ttba'a 'l-huda, wa 'ltazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi, al-salawatu wa 'l-taslimat.*)

4.11 Maktub 1.53

To Shaykh Farid Bukhari
Summary: Quarrel in-between the evil ulama causes corruption in the world, etc.

May Allah keep you firm on the straight, wide and well-tested highway (*jaddat*) of your noble ancestors (*Thabbatakumu 'llahu 'ala jaddati aba'ikumu 'l-kirami*).

I heard that the emperor of Islam, due to the beauty of his innate Islamic nature, has instructed you:

> Find four religious (*dindar*) ulama who would be present all the time, and clarify the matters of the sharia, so that no deed in violation of the sharia takes place.

Praise Allah over this (*Al-hamdu li-'llahi subhanahu 'ala dhalik*a). What better news could there be for the Muslims? And what happier tidings (*cheh navid*) could there be for the people mourning (*matamzadehgan*) [the weakness of Islam]? I have suggested the same to you so many times, and was not shy in repeating it verbally or in writing. I hope you have not been offended. It is said that one becomes insane while in need.

Those religious alims are rare who are free from the shackles of intense desire for rank or leadership (*hubb-i jah, riyasat*), and who seek nothing but the spreading of the sharia and strengthening of the religious community (*tarwij-i shari'at, ta'id-i millat*). [Instead of the ulama acting positively, what is unfortunately happening is this:] Commensurate to the measure of their intense desire for leadership (*hubb-i jah*), some of the ulama would take one of the sides, and try to show their greatness (*izhar-i fadilat*), using sayings in which there are disputes (*sukhnan-i ikhtilafi*), and through that try to gain nearness to the emperor (*qurbat-i badshah*). And as a result, the important matters in the religion (*muhimm-i din*) would be ruined. In the previous [emperor Akbar's] time, disputes among the alims had cast the realm into problems. There is the possibility of the same thing happening in the furure. How would these [dishonest ulama] spread (*tarwij*) the religion? Instead, it seems that they would destroy (*takhrib*) the religion. We seek the refuge of Allah (S) from this, and from the disputes of these evil ulama (*Wa 'l-'iyadhu bi-'llahi subhanahu min dhalik, wa min fitnati 'l-'ulama'i 'l-su'i*).

Now if you appoint only one alim, it would be better. And if a alim who is conscious of the last world is found, what a felicity would it be! In that case, his companionship would be as valuable as the companionship of a touchstone. If such an alim is not found, the best among them should be selected after thinking on it deeply (*ta'wil-i sahih*). It is said, *What is not found in its entirety, that should not be discarded in its entirety (*Ma la yudraku kulluhu, la yutraku kulluhu*).*

I do not know what else to write. Just as the ulama can save the people of the world, they can destroy the people as well. The good ulama is the best in the world, and the bad ulama is the worst in the world. They can both show the path, and mislead away from the path. Once a master saw Iblis idling, and asked why. He answered, *The ulama of this era is doing my job, and they are enough to mislead the people.*

> The alim who gratifies his base desires,
> and nourishes (*parvariy*) the body
> He himself is lost, how would he save others?

> 'Alim keh kamraniy, va tan parvariy kand
> U khveshtan gom ast, karar chiziy kand

In summary, think hard on this matter and after arrival to the truth, proceed in your work. If it gets out of your hand, then nothing could be done. It is shameful to write this to such a truth-loving and wise man like yourself. However, since I consider it to be a means to my salvation in the last world, I am inconveniencing you by writing these.

[26] this hadith is quoted in its Farsi translation only

4.12 Maktub 1.54

To Shaykh Farid Bukhari
Summary: Clarifying that it is imperative to avoid the companionship of those who deviate away from the sunna (*mubtadi'*). Companionship of the deviators is more harmful than the companionship of the unbelievers. Shias are the worst of the deviant sects, etc.

May Allah (*ta'ala*) increase your compensation, elevate your destiny, complete your tasks, and broaden your breast, by the grace of the noblest one in the human race, [prophet Muhammad], who is absolved from having a defect in his eye-sight (*'Azama 'llahu ta'ala ajrakum, wa rafa'a qadrakum, wa yassara amrakum, wa sharaha sadrakum, bi-hurmati sayyidi 'l-bashari 'l-mutahhari 'an zaighi 'l-basari*), *'alaihi wa 'ala alihi mina 'l-salawati afdaluha, wa mina 'l-taslimati akmaluha.*

Whoever is not grateful to man, he is not grateful to Allah (*Man lam yashkuri 'l-nasa, lam yashkuri 'llaha*)[27]. Therefore, it is necessary for us the fakirs to be grateful to you for your favors.

[We have two good reasons to be grateful to you:] Firstly, when our Khwaja Hazrat Baqi bi-'llah was alive, it was you who kept him in peace (*jam'iyyat*). Also, it was via your intermediation that we were able to search for the Haqq (SWT) in peace (*jam'iyyat*), and we received plenty of portions [in effusion and blessings].

And secondly, after [our Khwaja died], even then it was you who arranged (*intizam*) all the activities of us, the fakirs, and as a result, our minds were in peace (*jam'iyyat*) [and we were able to continue on our path of God-realization. And in addition], when I reached that level [of leading the khanqa] (*nawbat b'-in tabaqa rasid*) according to the saying, *I have become great as all the great ones died (Kubbirtu bi-mawti 'l-kubra'i)*, even then you continued to provide for us. So may God give you a great compensation on behalf of us.

If on my body, there was a tongue, on every hair
One measure of gratefulness out of a thousand, I would not be able to show

Gar bar tan-i man, zaban-i shud, har muyi
Yek shukr-i to az hazar netuvanam kard

I hope that , may Haqq (SWT) save you from that which is inappropriate for you and unbecoming of you in the measure that your ancestor the prince of the messengers is revered, (*bihurmati jaddikum sayyidi 'l-mursalina*), *'alaihi wa 'ala alihi wa 'alaihim, mina 'l-salawati wa 'l-taslimati atammuha wa akmaluha*

I am far from you, so I am not aware of what type of people you associate with, and who you extend your friendship and intimacy to.

Sleep does not come to my eyes worrying
In whose lap am I sleeping in

Khwabam bashad az dideh dar iyn fikr-i jagr suz
Ka ghawshi keh shud manzil va asayish khwabat

You should know for certain (*yaqin*) that the corruption (*fasad*) that comes from the companionship of deviant people (*suhbat-i mubtadi'*) is more than the corruption that comes from the companionship of unbelievers (*suhbat-i kafir*). And the worst of all those deviant sects is the one which holds enmity with the companions of the prophet. Allah the exalted (*ta'ala*) has branded them as unbelievers in the Quran oozing with wisdom, and said, *God makes them [the unbelievers] angry through them [the companions] (*Li-yaghiza bihimu 'l-kuffara*).*[28]

It is the companions who spread (*tabligh*) the Quran and the sharia. If they deserve blame (*ta'an*) then that blame goes on to the Quran and the sharia as well. For example, it was Hazrat 'Uthman (*'alaihi 'l-ridwan*) who collected the Quran. So, if Hazrat 'Uthman deserves blame, then the Quran itself must be blamed as well. May Allah (S) give us refuge from the creed of the zindiqs (*A'adhana 'llahu subhanahu 'amma ya'taqidu 'l-zanadiqatu*).

The disputes and quarrels (*khilafi, naza'i*) that took place among the companions (God's good-pleasure be on them, *'alaihimu 'l-ridwan*) cannot be predicated on the appetites of their *nafs* (*mahmul be-hawa'-i nafsani nist*), because due to the companionship of [Muhammad the best of men (*khairu 'l-bashar*), their *nafs* have been purified (*tazkiya*), and liberated (*azad gashteh*) from the

[27] hadith

[28] Quran

their own instigating nature (*ammargi*). However, I know that in this matter, it was Hazrat 'Ali was right, and his opposers were wrong. However, this error of theirs was an error in interpretation (*ijtihadi*). None becomes a *fasiq* due due to his error in interpretation. Additionally, one may not defame them either. Instead, when one makes an error in interpreting a matter, one still received merit. However, the luckless Yazid was not a companion. He is indeed evil-natured (*badbakht*). What that evil-natured man has done, even an European out of the folds of Islam (*kafir-i firingi*) would not do it. Some of the Sunni alims have still forbade cursing him, but that is not because they are well-pleased on him, but instead because there is the possibility that he might have repented.

Everyday you should discuss some from the well-reputed (*mu'tabar*) books by Hazrat Makhdum-i Jahan[29]. He has praised the companions very clearly and has taken their names so respectfully that it need not be stressed. May those who oppose [the companions i.e. the Shia] are ashamed seeing this. Now a days, they are exceeding the limits, and spreading their false Shia doctrines everywhere. It is for this reason that I have written a few lines so that they cannot influence you. May Allah keep you firm on the [Naqshbandi] tariqa that well-pleases God (*Thabbatakumu 'llahu ta'ala 'ala 'l-tariqati 'l-mardiyati*).

4.13 Maktub 1.55

To Sayyid Shaykh 'Abdu 'l-Wahhab Bukhari
Summary: On showing love

For some time, my heart is feeling a new type of love with you that was not there before. Although I am far from you, prayer for you is coming out of the heart spontaneously. Since the prophet, the sovereign of the creation (*sarwar-i ka'inat*) has said, *When you love your brother, let him know of it (*Ahabba akhahu, fa-'l-yu'lim iyyahu*)*[30], I also found it good and proper (*awla, ansab*) to disclose this love. And through this [love with you], I found the string that connects me to the love of the near ones (*qurba*) to the prophet, and the string of hopefulness came into my hands in its entirety.

May Haqq (SWT) keep me firm on loving them [the near ones to the prophet], commensurate to [God's] love for the prince of men, *'alaihi wa 'ala alihi 'l-salawat wa 'l-salam.*

4.14 Maktub 1.56

To Sayyid Shaykh 'Abdu 'l-Wahhab Bukhari
Summary: In recommendation (*sifurish*)

My beloved Sayyid! You are a possessor of holiness. You are blessed for you are a progeny of that prince (*sardar*) of the religion and this world, (*'alaihi wa 'ala alihi 'l-salawatu wa 'l-tahiyyatu*). It is impossible for me to praise or glorify (*manqabat, mahmadat*) you properly. Still, since you are the intermediation for my life in the last world, I have gathered enough courage to write to you. By writing to you, I am only honoring myself. Also since sharia orders me to love [the sayyids], I am revealing my love for you (*izhar-i muwaddat-i ishan*).

O Allah! Make us among his [Sayyid Abdu 'l-Wahhab's] lovers, by the intermediation of the prince of the messengers (*Allhumma! Ja'alna min muhibbihim bi-hurmati sayyidi 'l-musalina*), *'alaihi, wa 'ala alihi, wa 'alaihimu 'l-salawatu wa 'l-salamu.*

The carrier of this letter Mir Sayyid Ahmad is one of the sayyids living in Samana. He is student of religious sciences and a pious man (*talib-i 'ilm, salih*). He is having problems supporting himself, and so he is turning his face towards you, and is going to visit you. He is fit to be in your service. If not, you may recommend him to your friends for his means of support, so that his mind is put in peace (*khatir jam'a*). I firmly believe (*yaqin*) that you take special care of fakirs and needy people, especially of the noble sayyids (*sadat-i 'izam*). It is for that reason that I wrote you a few lines.

While leaving, although I was not made felicitous by the felicity (*sa'adat*) of bidding you farewell, still you may know that I am in your circle of sincere well-wishers (*jarg-i mukhlisan*). May Haqq (SWT) keep me firm in having a pure affection and love for you (*bar ikhlas va mahabbat-i ishan istiqamat arzani namayad*).

[29] Hazrat Mir Sayyid Jalalu 'l-Din Bukhari
[30] hadith

4.15 Maktub 1.57

To Shaykh Muhammad Yusuf
Summary: Exhortation towards the Haqq (SWT)

4.15.1 Sharia and haqiqa

I pray that Haqq (SWT) keep you standing firm (*istiqamat*) on the straight, wide and well-tested highway (*jaddat*) of your noble ancestors, in the measure of the reverence that the prince of the prophets posseses. On him and on his progeny be the most excellent benedictions and the most perfect peace-offerings (*Bihurmati sayyidi 'l-mursalin, 'alaihi wa 'ala alihi, wa 'alaihim, mina al-salawati afdaluha, wa 'l-taslimati akmaluha*).

Mastery in religion (*buzurgi*) seems to be handed down in your family from your ancestors generation by generation (*muruthi*). So you may live your life in such a way that you also attain the good fortune of being its heir. You may illuminate and ornament (*mutajalli, mutazayyin*) your outside by the 'outer sharia' (*zahir be-zahir-i shari'at*), and the inner realm by the 'inner sharia' (*batin be-batin-i shari'at*), [i.e. haqiqa.] Because haqiqa is the reality i.e essence of the sharia, and tariqa is only a means to attain the said haqiqa. It is not that sharia is one thing, and tariqa and haqiqa are something else. To think that way would be apostasy (*ilhad, zandaqa*). I have a very high opinion of you. Many incidents have proven it to me, and I have disclosed it to your father as well.

ps: Shaykh 'Abdul Ghani is an upright and good man. If he comes to you in any matter, please look after him.

Peace and grace (*al-salamu wa 'l-ikram*)!

4.16 Maktub 1.58

To Sayyid Mahmud
Summary: Clarifying that:

1. this path we are cutting through has seven steps

2. sufi shaykhs of the Naqshbandi tariqa have chosen to journey in the world of command in the beginning (*ibtida'i sayr az 'alam-i amr*) in contrast to the sufi shaykhs of the other silsilas

3. method (*tariq*) of these masters is the method of the noble companions, and such

Your priceless letter oozing with respect (*iltifat-nameh*) has arrived. From there, I understood that you long for hearing something on this sublime tribe. Consequently, I am writing a few lines in response to encourage you.

4.16.1 Naqshbandi tariqa: Seven steps

Sir! This path that we are cutting through has seven step, as humans have seven subtleties. Among them, two steps are in the world of empirical things (*'alam-i khalq*): the body or *qalib* and the soul or *nafs*). And five steps are in the world of command (*'alam-i amr*): *qalb, ruh, sirr, khafi, akhfa.* In each of these foot-steps, ten thousand veils are raised, [be they full of light or be they full of darkness (*nurani, zulmani*)]. Indeed, [for man] there are seventy thousand veils of light and darkness before Allah (*Nuraniyyatan kanat tilka 'l-hujubu, aw zalamaniyyatan, inna li-'llahi sab'ina alfa hijabin, min nurin wa zulmatin*).

In the world of command, when the first foot-step is taken, self-disclosure of the acts (*tajalli-i af'al*) appears. When the second foot-step is taken, self-disclosure of the attributes (*tajalli-i sifat*) appears, and in the third foot-step, the beginning (*shuru'*) of the self-disclosure of the person of God (*tajalli-i dhati*) starts, and then it [the *tajalli-i dhati*] continues but with difference in the degrees (*tafawuti darajatiha*) [of the *tajalli-i dhati*], as its not hidden to its possessors. [That is, with each foor-step, the *tajalli-i dhati* gets deeper and deeper.]

4.16.2 Naqshbandi: Begins with the world of command

In each foot-step by foot-step, he gets farther away from himself, and nearer to the Haqq (S) until all those foot-steps end, and [the salik] completes the task of attaining nearness to God completely (*ya-timma 'l-qurbu bitamami*). When it would end, he is ennobled with *fana'* and *baqa'*, and he rises to the degree of the elect friendship (*wilayat-i khassa*). The sufi shaykhs of the Naqshbandi tariqa (*qaddasa 'llahu ta'ala asrarhum*) begins with this journey in the world of command [as the first step], and in this

journey, they cut through the journey in the world of empirical things [as the second step] on this journey. In contrast, the sufi shaykhs of the other silsilas do its opposite. Therefore, Naqshbandi tariqa comes to be the nearest (*aqrab*) tariqa, and therefore, necessarily (*la-jarma*), the end of the others have been inserted into the beginning of this tariqa.

Estimate! My rose garden
How would it be in the spring?

Qiyas Kun! Ze gulistan-i man
bahar-i marra

4.16.3 Naqshbandi: Tariqa of the companions

The tariqa of these [Naqshbandi] masters is identical (*bi'ayniyya'*) to the tariqa of the noble companions (*ridwanu 'llahi ta'ala 'alaihim ajma'ina*). For what these masters [i.e. the companions] had attained in the first instance of companionship with the best among men [i.e. the prophet], in this tariqa of insertion of the end in the beginning [i.e. in the Naqshbandi tariqa] that is possible for the perfect friends of this [Naqshbandi-Mujaddidi] community to attain, albeit in the end.[31]

It is for this reason that the companion called Wahsi who had killed Hazrat Amir Hamza (*radi Allahu ta'ala 'anhu*), and the lowest-ranked among the companions, even he is superior to Wais Qarni [who was the most exalted among the followers (*tabi'in*)].

Someone asked Hazrat 'Abdu 'llah ibn 'Umar (*quddisa sirruhu*), *Which one these two is superior? Hazrat Mu'awiyya or Hazrat 'Umar ibn 'Abdu 'l-'Aziz?* He replied, *Just the dust particles that entered the nostril of Hazrat Mu'awiyya's horse while he used to follow the rasul from Allah (salam), even those particles are many times more exalted that 'Umar ibn 'Abdu 'l-'Aziz.*[32]

Therefore, necessarily, one should ask [about the masters of this Mujaddidi tariqa], what is the end of theirs when it is in their beginning that the end of the others has been inserted? How would others comprehend what their end would be? As the Quran says, *And none knows about the army of your lord but he (*Wa ma ya'lamu junuda rabbika illa hua*).*[33]

If the fools hold this tribe to be defective
My God is holy! This saying is wrong
Tiger-like heros are prisoners here
Teeth of the vixen would not tear this chain

Qasiri garkand iyn ta'ifa' ra ta'an-i qusur
Jash li-'llah keh keh-bar-aram be-zaban-i in gah ra
Hameh shirani jahan basteh'i iyn silsilah and
Rubeh az hileh chisan ??? iyn silsilah ra[34] manner

May Allah grant us and you the love of this tribe that is exalted in existence (*Razaqana 'llahu subhanahu wa iyyakum, mahabbata hadhihi 'l-ta'ifati 'l-'azizi wujuduha*). Although I wrote it in cheap paper, still sublime knowledge (*ma'arif-i buland*) is explained here. Save [this piece of paper] with respect. And peace.

4.17 Maktub 1.59

To Sayyid Mahmud
Summary: Clarifying that:

1. For every progeny of Adam, there is no alternative but (to realize) these three things (in order to attain) eternal salvation (*najat-i abadi*). They are:
   (a) knowledge (*'ilm*)
   (b) practice (*'aml*)
   (c) purity of intention (*ikhlas*)
2. Salvation may not be even conceived without following (*ittiba'*) the mainstream Sunni community (*ahl-i sunnat va jama'at*).
3. The beneficial (*mustafad*) knowledge and practice is from the sharia

[31] Please note that although Mujaddid calls it the Naqshbandi tariqa out of humility, many of these are available only in the lineage that follows the Mujaddid ie the Mujaddidi tariqa. Before the Mujaddid, the friends only ascended upto the level of the *kamalat-i walayat*. It is only the Mujaddid who was granted the siblime station of *kamalat-i nubuwat*, and so it is possible for the highly evolved Mujaddidi friends to realize it. Cf. *Tafsir al-Mazhari*, Maktubat

[32] hadith/saying, annotated in Am. note 1

[33] Quran.Mudaththir

[34] Review: Rubeh az hileh chisan ??? iyn silsilah ra

4. Attaining purity in intention, *ikhlas* depends on walking the *suluk* of the sufi path (*suluk-i tariq-i sufiya'*)

5. *Ikhlas* is acting like the sufi friends of God (*awliya'*) in all activity, practice, movement and stillness (*af'al, a'mal, harakat, sakanat*).

May Hazrat Haqq SWT grant us the charismatic act of being steadfast (*istiqamat-i karamat*) on the straight, wide and well-tested highway (*jaddat*) that is the Mustafan sharia, and captivate us completely by his own holy person (*janab-i quddus-i khod*). Your noble communication (*mufawada'-i sharifa'*) and pleasant letter (*murasila'-i latifa'*) arrived (*darud yaft*) and gave me pleasure (*mawhib-i farahat gasht*). And it brought to light (*bewudu' anjamid*) your love for the fakirs (*mahabbat-i fuqara'*), and your wholesome view of this sublime congregation (*ikhlas beh iyn ta'ifa'-i 'aliya'*). O Allah! Increase the seeking of benefits (*talb-i fawa'id*) even more.

4.17.1 Knowledge, Practice, Purity in intention

Sir! There is no alternative for man but (to realize) these three things (in order to attain) eternal salvation (*najat-i abadi*). They are:

1. knowledge (*'ilm*)

2. practice (*'aml*)

3. purity of intention (*ikhlas*)

There are two types of knowledge:

1. Knowledge whose purpose is (to practice) the practice (*maqsud az an 'aml*), for which the science of jurisprudence (*'ilm-i fiqhiya*) is the surety.

2. Knowledge whose purpose is to attain belief in the articles of faith, and certitude of the heart (*i'tiqad, yaqin-i qalbi*). Those articles of belief must be in accordance with the decisions of the mainstream Sunni congregation, and those decisions are indeed correct. They have been explained in detail in the science of the *kalam*,

4.17.2 Salvation follows following the mainstream Sunni community

The mainstream Sunni congregation is the [sole] sect that would attain salvation (*firqa'-i najiya'*). Salvation (*najat*) may not be even conceived without the emulation (*ittiba'*) of these masters. If there is even a hair-point difference, it is a matter of grave peril (*khatr dar khatra*). I have realized this message via true unveiling and correct inspiration (*kashf-i sahih, ilham-i surih*). I have *yaqin*, firm belief in it. And it carries no possibility of contradiction (*takhlif*).

Therefore, good news to him who has been given the opportunity to emulate (*mutaba'at*) them, and are ennobled by being given the ability for their servile imitation (*taqlid*). On the other hand, those who oppose them lose the path, and make others lose the path (*fa-dallu wa adallu*). [35] These opposers may be:

1. Mutazila: who moves away (*a'tazala*) from them

2. Rafidi: who denies their sources (*rafada 'an usulihim*) [of religion]

3. Khariji: who leaves (*kharaja*) their community

These [misguided communities] deny the vision (*ru'yat*) [of God in the last world] and the intercession (*shafa'at*) [of the prophet, and saintly people, there]. The excellence of companionship and the companions (*fadilatu 'l-suhbati wa fadlu 'l-sahabati*) is hidden from them. They are deprived (*hurimu*) of the love for the prophet's household (*mahabbati ahli 'l-baiti*) and affection for the progeny of Fatima (*mawaddati awladi 'l-batuli*) Therefore, they are forbidden from the torrent of good (*khayrin kathirin*) that the people who follow sunna and understanding (*tafaqat*) gives out (*nalaha*).

4.17.3 Excellences of the companions

The most excellent (*afdal*) companion is Hazrat Abubakr the champion of truth. Hazrat Imam

[35] hadith

Shafi'i knew about the situation of the companions very well, and he said that after the death of the prophet, the companions became helpless. At that time,they could not find anyone better than Hazrat Abubakr under the expanse of the heavens (*adimi 'l-sama'i)*). So they [all] put him in charge (*wallawhu*) to watch over them (*riqabahum*). This public declaration from him (*tasrihun minhu*) [demonstrates clearly that] they were unanimous (*muttafiquna*) on the superiority (*afdaliyat*) of the great champion of truth. Therefore, it had become an incontrovertible unanimity (*ijma*) even in the beginning of the first era (*sadri 'l-awwali*), and it is not easy to deny it (*la-yasughu inkarahu*).

A parable for the prophet's family is the ark of Noah, and whoever would board it would be saved, and whoever would fail to board would perish (*halaka*).[36] Explaining it, some gnostics (*'arifin*) have said, *Indeed, the prophet compared his companions to the stars, for one can find the directions with the stars And he has compared his household with the ark of Noah. Now the people who have boarded the ark need the stars, so that they can find the directions, and are saved from ruin. So this comparison alludes that without the stars [who are the companions], the salvation [of even the progeny of the prophet] is completely impossible (*mumtani'atun qat'an*).*[37]

[On the companions, there are two additional points you may note down:]

1. You should know also that to deny some of (the companions) is to deny all of them. It is because they all have attained the excellences (*fadilat*) of the companionship (*suhbat*) of the prophet, and this excellence is superior to all other excellences and perfection (*fadilat, kamalat*). It is for this reason the highest-ranked follower (*tabi'in*) Wais Qarni failed to rise up (*yablighu*) to the rank (*martaba*) of the lowest-ranked companion (*'alaihi 'l-salawatu wa 'l-salam*). Therefore, whatever good deed it may be, do not compare it to the excellence of companionship (*fadilati 'l-suhbati*) — because they were blessed by their companionship with the prophet, and because they witnessed it it when [the angels] brought message to him etc., and as such their faith was witnessed (*shuhudiyan*) faith. After the companions, none have had the good fortune of attaining such a [sublime] grade (*rutbatu*) of [strong] *iman*. [The perfection of] a deed (*'aml*) is commensurate to the perfection (*kamal*) of the doer's *iman,* faith [i.e. he whose faith is perfect, his deeds are also perfect.]

2. You should hold the belief that whatever dispute or fight (*al-munaza'ata wa 'l-muharabata*) that took place among the companions took place in a wholesome manner (*'ala mahamila salihatin*) and they can be understood via profound wisdom (*hikamin balighatin*). It happened not due to their appetites or ignorance (*hawa, jahl*) but due to their (error in) understanding and knowing (*ijtihad, 'ilm*). However, if one strives hard to find the answer to a question of the sharia, he receives one measure of merit even if he made a mistake. This [interpretation] is the middle path between excessiveness (*ifrat*) and deficiency (*tafrit*). The ulama of the mainstream Sunni community has taken this path. This is the path of peacemaking (*al-tariqu 'l-aslamu*) or the path that is solid and straight (*al-sabilu 'l-ahkamu*).

4.17.4 Summary: Sufi tariqas teach *ikhlas*

In summary, knowledge and practice (*'ilm, a'mal*) are taken from the sharia, and *ikhlas* that is its spirit (*ruh*) is bound to (*wabasta*) walking the sufi path *suluk-i tariq-i sufiya*. Unless one completes (*qat'*) the journey to Allah (*sayr ila 'llah*) and realizes (*mutahaqqiq*) the journey in Allah (*sayr fi 'llah*), one would be deprived of true *ikhlas* and the perfections of the *mukhlis*, one who realizes *ikhlas*.

Yes! The common faithful obtain some sort of *ikhlas* in a summarized manner (*bi 'l-jumla*) in some of their practices through compulsion and hypocrisy (*ta'ammul, takalluf*). However, the *ikhlas* I am discussing is not that [artificial] *ikhlas*, instead it is a [true] *ikhlas* that is in every saying, act, movement and stillness (*aqwal, af'al, harkat, sukunat*) without compulsion or hypocrisy (*ta'ammul, takalluf*). This *ikhlas* that comes from negating the [false] gods that are in the outside and inside (*afaqi, anfusi*). That, in turn, comes from

[36] hadith

[37] hadith: My companions are like stars at night. ???????????? (*???*).

attaing annihilation and ever-abidingness (*fana', baqa'*), and arriving on the level of elect friendship (*martaba'-i wilayat-i khassa*).

[An artificial] *ikhlas* that needs deception and forcing it onto oneself (*tamahhul, takalluf*) is never permanent (*dawam*). What is needed for permanence is that the ikhlas should be (spontaneous and) without any compulsion *biy takalluf*, which is attained on the level of true certainty (*martaba'-i haqqu 'l-yaqin*).

Therefore, whatever a friend of Allah does, he does it for the sake of Allah, not for the sake of his *nafs*. Their nafs has aready sacrificed themselves (*fida'*) for Allah. So to realize ikhlas, they do not need to rectify their intention. they do not need to renew and rectify their intention [for the second time], since through *fana'* and *baqa'*, their intention has already been rectified.

As an example, let us take a person who is captivated by his own nafs. he whose, and whatever he does, he does it for the sake of his own *nafs*, whether or not he makes such intention [explicitly]. When this captivation for the *nafs* would go away, it would be replaced by captivation for the Haqq. Necessarily, at that time. whatever he would do, he would do it for the sake of Allah, whether not he makes such intention [explicitly]. In those cases where there is the possibility of two types of intention, there it is necessary to make an explicit intention. On the other hand, in those cases where there could be only one type of intention, there is no necessity of making an explicit intention (*ta'ayyun*) (for the second time.) This is the bounty of Allah. He grants it to whoever he wills. And Allah is full of magnificent bounty (*Dhalika fadlu 'llahi. Yu'tihi man yasha'u, wa 'llahu dhu 'l-fadli 'l-'azim*).[38]

He whose *ikhlas* is ever-continuing *dawam* is a *mukhlas*, with a *fatha* on the *lam*. And he whose *ikhlas* is not ever-continuing, and he has to make efforts for it, he may be called a *mukhlis,* with a ???pesh??? on the *lam*. There is a world of difference between them (*Shattana ma bainahuma*).

The benefit that is realized in knowledge and practice via walking the sufi tariqas is this — the knowledge on the creed (*'ulum-i kalamiyyah*) gets proven through kashf (*istadlaliyah????????????? kashfi*).[39]

[38] Q.Jumu'a'.62.4

[39] (*istadlaliyah????????????? kashfi*).

And an easiness is created in all the practices (*tamam warada-i 'aml*). And the feeling of laziness (*kasali*) etc. that used to come from the *nafs* and the Satan goes away.

> You may know this work as a great felicity
> I do not know whom God would give it to
>
> Iyn kar dawlat ast
> kanun ta karar sad

Peace in the beginning and in the end (*Wa 'l-salamu awwalan wa akhiran*).

4.18 Maktub 1.60

To the asylum of the nobility Sayyid Mahmud
Summary: Clarifying how to negate the perilous thoughts and putting down the instigations (*nafi-i khawatir, wafa'-i wasa'is*) [from the heart].

May Haqq (SWT) ennoble us with the ever-continuing captivation to his holy being (*be-dawam-i gereftari be-janab-i quddus-i khod*), for true salvation (*haqiqat-i rastagari*) is in this captivation. In the tariqa of the hazrats of *khwajegan*, the evil thoughts are forbidden and the instigations are put down (*mana'-i khawatir, wafa'-i wasa'is*) in a complete manner (*bar wajh-i atamm*). Even that, many masters of this great family observe forty-day retreats (*chilla*) and destroy all evil thought from the inner realm (*batin*) within forty days.

Hazrat Khwaja 'Ubaidu 'llah Ahrar (*qaddasa 'llahu ta'ala sirruhu*) has explained on this station,

> What is meant by eliminating *khawatir*, the thoughts is eliminating only those thoughts that keep one away from being ever-continuingly face-turned towards the object of seeking [who is God] (*dawam-i tawajjuh-i matlub*), not the elimination of each and every thought (*wafa'-i khawatir-i mutlaqan*).

I [the Mujaddid] am a dervish from the sincere devotees (*mukhlisan*) of this sublime silsila, and observing the instruction from God, *And publicize the blessings from your lord (*Wa amma bi-ni'mati rabbika fa-haddith*)*[40], I am describing my state,

[40] Quran

> Thoughts have been eliminated from my heart (*qalb*) in such a way that even if I were given as long a lifespan as Hazrat Noah (*'ala nabi'ina wa 'alaihi 'l-salawatu wa 'l-salamu*), still no thought would enter my heart. [Stopping the thoughts] is not a hard-to-do (*mutakallif*) chore for me, for if it were hard-to-do, it would be temporary, not ever-continuing (*dawam*). Instead, even if I try hard for many years to bring up the thoughts (*dar atiyan-i khatir*) [in my heart], still it would not be possible [as my heart has forgotten all but God].

The difference between these two, [tariqa and haqiqa is this:]

1. *yad kard*, [i.e. to remember God for each moment] is tariqa [or the sufi path], and

2. *yad dasht*, [i.e. to remain aware of God at every moment] is *haqiqa* [or the reality, which is the final destination].

Observing the forty-day retreats (*arba'in*) [to remove instigating thoughts, as its traditional for the *khwajegan*] is indeed making an effort and straining (*ta'ammul, takalluf*). And [the seeker needs] to make an effort *ta'ammul* when he is on the level of the tariqa. In contrast, he does not need make an effort or strain himself when he is on the level of haqiqa. For *yad kard* is tariqa, while *yad dasht* is haqiqa.

Therefore, it is now realized (*pas, muhaqqiq shud*) that in the measure that one has to strain to forbid thoughts (*bar taqdir mana'a khawatir be-takalluf*) [from entering one's heart], [a strain] which has to be forced onto oneself forcefully (*muwaqqat be-tawqiyyat*), in that measure one is lacking ever-continuingness in face-turning towards the object of seeking (*dawam-i tawajjuh be-matlub muhal-ast*) [who is God].

For straining (*cheh takalluf*) is on the level of tariqa, and in tariqa ever-continuingness (*dawam*) [in the awareness of God, i.e. *yad dasht*] does not happen. In contrast, this ever-continuing [awareness] indeed happens in haqiqa, for *takalluf* is impossible in that homestead (*mawtin*). [Because it is in haqiqa only that one attains *yad dasht*. And *yad dasht* is where one is aware of God ever-continuingly without any interruption, without even making any effort on one's part].

On the other hand, the face-turning we are discussing now is *yad dasht*, which is the very last one of the stations of perfection (*nihayat-i martaba-i kamal*). That should be contrasted with *yad kard*, which is the ever-continuing careful attention (*dawam-i nagarani*) [to God] that the hearts of the beginners in this sublime silsila experience.

Hazrat Khwaja 'Abdu 'l-Khaliq Ghujdawani has explained, *Beyond the station of* yad dasht*, there is* pen dasht*, imagining.* That means that there is no station beyond this [*yad dasht*]. The purpose behind publicizing such states is to encourage the seekers of this sublime tariqa, although those who deny [me] would not believe it [anyway]. *Many are misguided by it, and many are guided by it (*Yudillu bihi kathiran, wa yahdi bihi kathiran*)*[41].

> He who knows it as a fairy tale, it's a fairy tale
> and he who sees it as ready wealth, he's a true man
> The water of Nile, to the Egyptians, seemed to be blood
> For the tribe of Moses, it was not blood, it was water
>
> Har kasi afsaneh khajwanad, afsaneh ast
> va ankeh didash naqd-i khod, mardaneh ast
> Ab-i nil ast va be-qibti khun namud
> Qawm-i musa ra neh khun bud, ab bud

Peace and grace (*Wa 'l-salamu wa 'l-ikram*).

4.19 Maktub 1.61

To Sayyid Mahmud
Summary:

1. Encouraging the longing for (*targhib*) for the companionship of a shaykh who is both perfect himself and can give others perfection (*shaykh-i kamil-i mukammil*), and

2. warding off companionship of the imperfect shaykh, etc.

[41] Quran

4.19.1 Healing the heart

May Haqq (SWT) grant us an increase (*izdiyadi*) [in success] in seeking him (*dar talb-i khod*). And grant us the ability to completely avoid (*ijtinab-i tamam moyassar gardanad*) all that keep us away from arriving on [the station] that is the intended destination (*az har cheh munafi wusul be-matlub ast*). By the intermediation of the prince of men who is free from defects in his eye-sight, *'alaihi wa 'ala alihi, 'l-salawatu wa 'l-taslimatu.*

I was honored to receive your priceless letter oozing with generosity (*iltifat-nameh-i garami*) It looked very beautiful in my eyes (*bar nazr bisiyar ziba dar amad*) that in there I saw signs of a seeking and an intense longing (*az talab va tashawwuq*), and felt a coming of the thirst (*mush'ir az durod-i ta'attush*) to attain God. And [it is well-known that] seeking brings the good news of attaining the intended thing [in the future] *cheh talab mubashshir-i husul-i matlub*, and greeting is the preface to the arrival to the exalted destination (*durod-i muqaddama-i wusul-i maqsud-i 'azizi*).

A master has said, *If he did not want to give, he would not have given the desire (*Nakhwasti dad, nadadi khwast*).* You should consider attaining the felicity that is the desire to seek [God] (*husul-i dawlat-i talab*) as a magnificent bliss (*ni'mat-i 'uzma*), and be wary (*ihtiraz*) of all that stops you from it (*mukhalif-i u-st*). God forbid! Let there be no ending of this search, or a cooling of this warmth (*hararat*).

The most magnificent method to preserve this [seeking] (*mu'azzam-tarin-i asbab-i muhafazat-i an [talab]*) would be to unceasingly express gratefulness for attaining this felicity (*qiyam be-shukr ast be-husul-i iyn dawlat*). *If you show gratefulness, indeed I would increase it for you even more (*La'in shakartum la-azidanakum*).*[42]

And we should unceasingly remain solicitous and humble (*iltija, tadarru'*) before the person (*janab*) of God the holy (JS) so that he does not turn our faces that are seeking him (*wajh-i talab-i u ra*) away from his own beautiful face that never sets down (*ka'ba-i jamal-i la-yazal-i khod*).

If true solicitousness and humbleness (*iltija, tadarru'*) does not come out then you should at least [feign their superficial] form (*surat*). *And if you cannot cry, feign crying (*Wa in lam tabqu, fatabakaw*)*[43] — this hadith report clarifies this interpretation. Until one comes to a *shaykh-i kamil-i mukammil*, one should safeguard this [longing for God, in this method].

Then [when such a shaykh is found], one should surrender all his desires (*tafwid-i muradat-i khod*) to that master, as a corpse is on the hands of the man who gives it the pre-burial bath. The first *fana*, annihilation [that the sufi students experience on the *suluk*] is *fana fi 'l-shaykh*, annihilation in the shaykh. And that *fana* is the intermediary through which the student reaches *fana fi 'llah*, annihilation in Allah.

> As long as you would remain cross-eyed
> Your pir would be your object of worship foremost
>
> Ze an ruwy-i keh chashm tast ahwal
> ma'bud-i to pir tast awwal

It is because the method of giving and receiving benefits is based on inter-relationship (*munasabat*) of both the sides [i.e. the giver and the receiver]. In the beginning, due to the perfect weakness and vileness (*wana'at, khissa*) of his mind, the seeker has no inter-relationship with God the supremely esteemed and the most holy, *'azza sultana.* At that time, there was no alternative but to [take help from a] *barzakh*, [i.e. a master who is interrelated to both the sides.] He is the *shaykh-i kamil-i mukammil*, i.e. a shaykh who is at the same time, both perfect himself and can bring others to perfection. The most formidable barrier in the search for God is going to an imperfect (*naqis*) shaykh, who has not completed the task [of his sufi evolution] through both *jadhba* and *suluk* but never-the-less has put himself on the throne of the shaykh. For the seekers, his companionship (*suhbat*) is lethal poison (*thamm-i qatil*), and returning to him (*inabat*) is a deadly disease (*mard-i muhlik*). Even that, such a companionship of the incompetent (*suhbat beh pasti*) ruins the high receptivity (*isti'dad-i buland*) of the seeker. And casts him down from the summit (*dhurwa*) to the bottom (*hadid*).

For example, when a sick patient goes to an incompetent physician, his sickness worsens, even that, his ability to be healed is ruined. Although it

[42] Quran

[43] hadith

shows benefit in the beginning, actually it is harmful. When that sick person goes to a competent doctor, initially he tries to undo the harm that that the previous medicine has caused, and later he gives the medicine that is the appropriate one for that sickness.

Mother of the tariqa of these [Naqshbandi] masters (*qaddasa 'llahu ta'ala asrarhum*) is companionship (*suhbat*). Nothing is accomplished by tallking or hearing (*be-goft, shanud*), instead it brings slothfulness in the seeking.

ps: In a few days, I may go to the vicinity of Delhi and Agra. At that time, if you would come there. meet me, and go back with a few [spiritual gifts from me], it would be great. I should not inconvenience you any more.

The last word is that Mian Shaykh Taj versed in *ma'rifat*[44] is a master who is like spoil of war in that province (*suba*), but your receptivity (*isti'dad*) has little inter-relationship (*munasabat*) with his sufi method [of teaching] (*tariq*). Without a connection of inter-relationship (*rabita'-i munasabat*), it is hard for the purpose to be served. So understand! If you were writing something on your own states once in a while, I would be writing back in response. This way the silsila of pure [love] would be oscillating. *Wa 'l-salamu.*

4.20 Maktub 1.62

To Mirza Husam al-Din Ahmad
Summary: Clarifying that

1. the *jadhba* that is before *suluk* is not the purpose, instead it is the medium via which the waystations of the *suluk* are cut through easily
2. the *jadhba* that is after *suluk* is the purpose

Praise be onto Allah, and peace be on his elect devotees (*Al-Hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). The path of arrival (*tariqa-i wusul*) onto God has two segments: *jadhba* and *suluk*, that are alternatively called *tasfiya* and *tazkiya*. The purpose is not the *jadhba* that takes place *before* the *suluk*, or the *tasfiya* that is attained *before* the *tazkiya*. Instead, the purpose is the *jadhba* that is attained *after* completing the *suluk*, or the *tasfiya* that is attained *after* the *tazkiya*, and which takes place on the station of journey within Allah (*sayr fi-'llah*). The purpose of the *jadhba* and *tasfiya* that are observed in the beginning is to make the *suluk* easier. However, without the *suluk* [that comes after the jadhba], the task is not accomplished; and without cutting through the waystations of *suluk*, the beauty of [God] the sought-after being (*jamal-i matlub*) is not seen. The first *jadhba* is [merely] the outer form of the last *jadhba*; instead, it is as if they have truly no inter-relationship with each other. The insertion of the end in the beginning that the masters of this tariqa talk about is about the insertion of the outer form (*surat*) of the end in the beginning. Apart from [that nominal form], there is no place for the reality of the end to be inserterd into the beginning (*haqiqat-i nihayat dar bidayat*). This matter is well-explained in the writings that I have written on the verification of the realities of *jadhba* and *suluk*.[45]

In summary, in is necessary to cross over from the outer form to inner reality (*'ubur az surat be-haqiqat*). If one considers the outer form sufficient and does not attain the reality, he remains far away from God.

May Allah (S) make us realize the true reality, and keep us aside from the form that is false, by the intermediation of the chosen prophet, and his pious progeny (*Haqqaqana 'llahu subhanahu bi-'l haqiqati 'l-haqqati, wa jannabana 'ani 'l-surati 'l-batilati, bi-hurmati 'l-nabiyyi 'l-mukhtari wa alihi 'l-abrari*), *'alaihi wa 'alaihim mina 'l-salawati akmaluha, wa mina 'l-tahiyyati afdaluha.*

4.21 Maktub 1.63

To Shaykh Farid
Summary:

1. Clarifying that the prophets (salam) are unanimous (*muttafiq*) in the principles or trunks of the religion (*usul-i din*); these masters diverge only in the branches of the religion.
2. Clarifying many of their unanimous sayings.

May Allah (S) keep us and you firm on the straight, wide and well-tested highway of your fore-fathers,

[44] mashaikhat panahi, ma'arif-i dast agahi– ??????????????????????couldn't read

[45] Maktub 1.287 do sad va hashtad va haftam az jild-i awwal, bangla v 3, to Mian Ghulam Muhammad, also 2.42 to Khwaja Jamaluddin Hussain

on their best ones primarily, and on the rest of them secondarily. Benedictions and peace, prophets! Benedictions and peace-offerings of almighty Allah, and his peace-offerings, and his greetings, and his blessings be on them generally, and on their best ones specifically (*Thabbatana 'llahu subhanahu wa iyyakum 'ala jaddati aba'ikumu 'l-kirami, 'ala afdalihim asalatan, wa 'ala bawaqihim mutaba'atan. Al-salawatu wa 'l-salam, anbiya, salawatu 'llahi ta'ala wa taslimatuhu, wa tahiyyatuhu, wa barakatuhu, 'ala ajma'ihim 'umuman, wa 'ala afdalihim khususan*).

4.21.1 Prophets

All the prophets are blessings. It is via the intermediation of these masters that many among the inhabitants of the world have realized the felicity that is eternal salvation (*be-najat-i abadi mutasa"id gashteh and*), and found freedom from endless captivation (*az gereftari-i sarmadi khalasi yafteh*) [to the *ma sewa*].

Haqq (S) is unboundedly self-sufficient (*ghani-i mutlaq*), [i.e. he does not need anyone in any way, and if these prophets did not come], God would not have given any news of his person and attributes (*dhat, sifat*) to the people of the world, and would not have shown the path towards him to anyone. As a result, no one would know him. To elevate man, God has prescribed man orders and prohibitions out of his generosity so that man is benefited, and so he has prescribed man the duty of observing the sharia (*mukallaf*). However, if the prophets were not there, he would not have given us that prescription, and he would not have let us know what pleases him and what does not.

So which tongue can express the gratitude for this magnanimous bliss? And who can be relieved from the responsibility of showing gratefulness for this? Praise be onto Allah who has given us this bliss, and guided us to Islam, and has made us among the verifiers of the prophets (*Alhamdu li-'llazi an'ama 'alaina, wa hadaina ila islami, wa ja'alana fi musaddi fi 'l-anbiya, 'alaihimu 'l-salawatu wa 'l-salam*).[46]

All these masters are unanimous (*muttafiq*) in the fundamental principles or trunks of the religion (*usul-i din*), and their *kalima*, formula testifying Islam, is one. For example, their beliefs are unanimous with respect to the *hashr*, the day of the mustering, and *nashr*, resurrection from the grave, dispatch of the prophets, descent of the angels, sending down of the divine revelation (*durud-i wahy*), endlessness (*khulud*) of the bliss of paradise and the torture in hell. They diverge only in some of the rules that are [merely] branches of the religion.

For each age, God sent down revelation containing rules appropriate to that age to the magnificent prophets (*ulu 'l-'azam*) of that age, and the people of that age were prescribed those specific rules.

There is wisdom (*hikam, musalih*)[47] of the Haqq in abrogating and replacing the rules of the sharia. There are many instances in many ages when for the same sharia-giving prophet, God had abrogated a previous rule and instituted a opposing rule in the method of abrogation and substitution (*naskh, tabdil*) at different times.

The messages of all these prophets (*buzurgaran*) conform to each other in their essence, e.g.

1. negating (*nafi*) the worship of anyone but God
2. prohibiting (*mana'i*) making partners to God
3. forbidding choosing anyone but the Haqq as a lord (*arbab*)

This knowledge (*hukm*) is specific to the prophets (*makhsus be-anbiya ast*). None but those who follow the prophets have been ennobled with this felicity, and none but the prophets have discussed these. Those who deny prophethood, even if they accept the unity of God, still they must fall into one of these two types:

1. Either they would meticulously follow (*taqlid*) the people of Islam
2. Or they would consider that God is one (*wahid*) as the necessary being and as an existent being (*wujub, wujud*), but not that he alone has the right to be worshiped (*istihaqaqi 'ibadat*). [So they take other things as object of worship].

In contrast, the people of Islam consider God as one with respect to his necessaryness and existence

[46] translated MUSADDI in Amritsari, Quetta as verifier, following Aftabi, I think it is mis-spelt, it should be musaddiqat

[47] AM note explains musalih

(*wujub, wujud*), and consider him one also with respect to having the right to be worshiped. The purpose of the verse *La ilaha illa 'llah* is to forbid the worship of false gods (*aliha'-i batila*), and to establish that the Haqq [alone] is the object of worship.

Another idea that is specific to the prophets is that they consider themselves human (*bashar*) like the rest of humankind, and recognize God [alone] as the true object of worship (*ma'bud-i haqq*). They invite everyone to God. They consider him to be pure (*munazzah*) from incarnationism and unificationism (*hulul, ittihad*).

However, those who deny prophethood are not like that at all. Their leaders claim that they are gods themselves. The think that the Haqq (S) has incarnated (*hulul*) in them. They do not refrain from considering that they themselves deserve to be worshiped (*istihaqaq-i 'ibadat*), or from calling themselves gods (*itlaq-i ism-u uluhiyyat*), instead they remain far from the worship of God and are absorbed in dishonest deeds. As a necessary consequence, they consider that it is acceptable for them to do anything, whatever it may be. They consider that there is no prohibition on he who is god (*ilahi az hech chiz mamnu' nist*), and whatever he says is the truth, and whatever he does, they hold it to be acceptable. They are misguided themselves and they misguide others (*Dallu fa-adallu*)[48]. Woe to them and their followers, and their things (*ashya'ihim*)!

There is another matter in which all the prophets have unanimity, and those who deny it are luckless (*dawlat nasibi nist*). It is this: Those who descend with the message from God are always angels who are unboundedly preserved from sin (*ma'sum-i mutlaq*), who has no inter-relationship (*ta'alluq*) [with this world], who are pure from its filthiness (*talawwuth*), and who faithfully guard the sacred trust that is the divine revelation (*umana'-i wahy*). Whatever these prophets say, they say it on behalf on the Haqq. And whatever news these prophets bring, they bring it from the Haqq. And they receive help via *nu'ayyad-i wahy* in deriving the rules [of the sharia] through interpretation (*ijtihad*). If there were any error, it was rectified via *wahy* that is introvertibly true.

On the other hand, the leaders of those who deny prophethood (*ra'isan-i munkiran*), whatever they say in support of their divinity, they say it from their own understanding, and they hold it to be incontrovertibly true. [As a result, there is no room for rectifying their errors.]

Now let us judge him honestly who out of sheer ignorance considers himself to be god, deserving worship, and out of such an idea does what he should not do — what is the value of his claim? How reliable is following him? *A good year is known by its spring (*Sali keh nakust, az baharash paidast*)* — I am disseminating these sayings to learn this matter in detail. Else the truth is distinct from falsehood, and the difference between light and darkness is clearly understood.

The truth came and the false was destroyed. Verily the false is destroyed. (*Ja'a 'l-haqqu wa dhahaka 'l-batilu. Inna 'l-batilu kana dhahuqan.*[49] O Allah! Make us steadfast on folowing these masters, may benedictions and greetings shower on them unceasingly. (*Allahumma thabbitna 'ala mutaba'ati ha'u'la'i akabiri, al-salawatu wa 'l-tahiyyatu awwalan wa akhiran*)

ps: You know Mian Pir Kamal well. To write more on him is redundant. Only this much is necessary to write that for some time, I am keeping friendship with him. For quite a while, he has been intending to meet you, but in the meantime, he became weak and bedridden. Now when he would be well, he would go to meet you. He is hoping for favors.

4.22 Maktub 1.64

To the refuge of the noblity and magnanimity (*besayadat va naqibat panahiy*) Shaykh Farid Bukhari Summary:

1. Clarifying bodily and spiritual (*jismani, ruhani*) pleasure and pain

2. Inducing (*tahrid*) to take up afflictions and pain of the body (alam-i jismani) (*tahrid bar tahammul-i masa'ib va alam-i jismani*)

May exalted Allah keep you in peace, and good health, in the measure of the reverence that belongs to the prince of the two weighty ones, on him and on his progeny, be benedictions and peace-offerings

[48] hadith

[49] Quran

(*Sallamakumu 'llahu subhanahu, wa 'afakum, fi 'l-daraini, bi-hurmati sayyidi 'l-thaqlaini, 'alaihi wa 'ala alihi, 'l-salawatu wa 'l-taslimatu*).

Pleasure and pain in this world has two types: bodily and spiritual (*jismani, ruhani*). Whatever gives the body pleasure, it gives the spirit pain. And whatever gives the body pain, it gives the spirit pleasure. Therefore the spirit and the body are counterparts (*naqid*) of each other. However, the spirit has descended to this world to the station (*maqam*) of the body, and have been captivated by the body (*gereftar-i jism, jismani*) and [finally] realized the property of the body (*hukm-i jism*), and [as such, the spirit] gets pleased [when the body feels] pleasure and it realizes pain [when the body feels] pain. That is the status of the common people, which is like the status of the four-legged animals. As the Quran says, *Then it descended to the lowest of the low points (*Thumma radadnahu asfala safilin*)*[50] Alas! Alas for a thousand times, if the spirit does not become free of this captivation [to the body], and does not return to its original home [that is the *la-makani*, beyond-space realm near God.]

> Created at last was Adam and his progeny
> So he was deprived of the station of intimacy
> If he does not become resident there in this journey
> There would be none more deprived than what he would be[51]

> Payah akhir adam ast va adami
> gasht mahrum az maqam-i mahrami
> gar nagardad b-az maskin z-in safr
> nist az vei hichkas mahrum tar

It is due to its sickness that the spirit considers its own pain as pleasure, and considers its own pleasure as pain. It is like when a jaundiced person finds sweetness as bitterness. Therefore, it is incumbent on the wise men to strive to heal this disease, so that even in physical (*jismani*) pain and problem [that may take place when he does good deeds and abstains from bad deeds, his spirit can still remain in bliss, and so] he may spend his life cheerfully (*khurram*) and happily [even while being on the path of God.]

> Whoever hopes for such a peace
> he has to accomplish the impossible

> Az pai'i in 'aish dar 'ishrat sakhtan
> sad hazaran jan bebayad b-akhtan

When you look at it finely, you may see that if the world had no pain and problem (*alam, musibat*) in it, then it would not be worth even a grain of barley. It is as if the darkness of this world is vanishing due to the these undesirable incidents. Their bitterness is like the bitterness of the elixir that heals diseases.

I feel that this analogy can explain this: When common people invite others, they host may not have a pure intention (*khulus-i niyyat*). The guests sometimes say bad things about the host and the food. When the host hears that, he feels pain. Yes! Because the host lacked a pure intention, darkness (*zulmat*) had indeed crept into the food, but then that darkness goes away due to his pain, and finally his food gets accepted by God. If the guests would not have said bad things, then he would not have become saddened, and that food enveloped by darkness would not have been accepted by God.

Therefore, it seems that what accomplishes the work (*madarikar*) is brokenness and wretchedness (*shikastagi, avaragi*). We are raised on love, and we seek ease and comfort (*'aish, tana"um*). And that is why it is a problem (*mushkil*) for us. As the Quran says, *I have not created man and the genie for no other purpose but to serve me (*Wa ma khalaqtu 'l-jinna wa 'l-insana li-ya'buduni*).*[52]. And *'ibadat*, servitude means to remain self-abased and broken (*tadhallul, inkisar*). So it is understood that the purpose behind the creation of man is for him to remain in distress (*khawari*). Particularly, for the Muslims and the religious (*musulmanan va dindaran*), this world is a prison. It is foolish to seek luxurious enjoyment (*'aish*) inside a prison. Therefore, man has no alternative but to be in pain, and he has no way but to work hard and bear the burden.

May Haqq (SWT) grant such an incapable man as myself remain firm in this interpretation, in the measure of the reverence possessed by your noble ancestors, (*'alaihi wa 'ala alihi mina 'l-salawati afdaluha, wa mina 'l-tahiyyati akmaluha*).

[50] Quran
[51] note in Amritsari
[52] Quran

4.23 Maktub 1.65

fr To Khan-i ‘Azam
Summary: Grieving and regretting (*ta‘assuf, talahhuf*) the weakness of Islam, and inducing and inciting (*tahrid, ighra’*) the strengthening (*taqwiyyat*) of the people of Islam, and the observance (*ijra’*) of its rules.

May Allah (S) strengthen and help you over the enemies of Islam, in propagating its principles. (Ayyadukumu ’llahu sub-hanahu wa nasarakum ‘ala a‘da’i ’l-islami fi i‘la’i ’l-ahkami.) The giver of true news (*mukhbir-i sadiq*) has stated, *Islam began as a stranger, and it would become as it had begun. So greetings to the strangers. (*Al-islamu bada’a ghariban, wa sa-ya‘udu kama bada’a. Fatuba li-’l-ghuraba’i.*)*[53]

The strangeness (*ghurbat*) of Islam has reached such a degree that the unbelievers are openly speaking ill (*ta‘an*) of islam and showing contempt for (*dhamm*) the Muslims. And they are unrestrainedly (*biy tahashi*) practicing the rites of the unbelievers, and glorifying those who practice them (*ijra’-i ahkam-i kuffar, va maddahi-i ahl-i an [kuffar]*) in the streets (*kucheh*) and bazaars, whereas the Muslims are facing contempt and curse (*madhmum, mat‘un*) in observing the sharia.

> The fairy has hidden (*nahufteh*) its face
> But the monster is playing amorously (naz) with a look of love (kirishma)
> My mind of reason was set on fire, and became bewildered
> Be it so, but what a strange way to torment a mad man out of love is this?
>
> Pari nahufteh (hidden) rukh
> Va deo dar kirishma-i (look of love) naz (amorous playfulness)
> Besukht ‘aql ze hayrat
> keh iyn cheh, buwa (be it so), ba‘aji (torment out of love) ast?

Sub-hana ’llahi wa bihamdihi. It is said that the *sharia lies under the sword (*al-shar‘u tahta ’l-sayfi*)*, and the splendor (*rawnaq*) of the noble sharia comes from the rulers (*salatin*). Now this rule has been reversed, and a chaos has ensued. Alas! What a loss! What a shame! What a disaster! In this [difficult] time, we are considering you a spoil of war. On this weak battlefield (*ma‘raka-i da‘if*), I do not know anyone but you (*juz shoma ra namidanim*) to show bravery from the defeated side.

May the Haqq (SWT) strengthen and help (*mu’ayyad, nasir*) you in the measure that the prophet and his noble progeny is revered (*bihurmati ’l-nabiyyi wa alihi ’l-amjadi*) *‘alaihi wa ‘alaihimu ’l-salawatu wa ’l-taslimatu ’l-tahiyyatu wa barakatuhu.* It comes in the hadith, *None amongst you would be a believer until you would be said to be insane. (*Lan yu’mina ahadukum hatta yuqala innahu majnunun*).*[54] In this time, from the excessiveness (*fart*) for Islam that is being seen in you, it is felt that such insanity (*junun*) is present in your nature (*nahad*). I am expressing gratefulness to God for this (*Al-hamdu li-’llahi subhanahu ‘ala dhalika*). Now that time has come when a little amount of good deeds would be accepted at a high price.

The companions of the cave (*ashab-i kahf*) do not seem to have done any valuable deed except emigration. If the soldiers show just a little bravery when the enemy predominates (*dar waqt-i ghalba’-i a‘da’*), it would be counted as crores of times more valuable than showing exceptional bravery in time of peace. You are present there [in the royal court] and doing jihad by speech (*jihad-i qawli*) [on behalf of the sharia], and that can be considered a the greatest jihad (*jihad-i akbar*). You may consider that to be extremely valuable, and seek from Allah to increase it. You shoulh consider that this jihad by speech is greater than that jihad by sword. We the weak fakirs are deprived from such felicity.

> Luckily for the people of luxury
> they get luxury
> And for the poor lover of God
> whatever he gulps down
>
> Hani’an li-arbabi ’l-na‘imi
> na‘imuha
> Wa li-’l-‘ashiqi ’l-miskini
> ma yatajarra‘u
>
> Gave you the direction to the treasury that you sought
> although I have not attained it
> Hoping that that rare priceless pearl
> you would be able to gain it

[53] hadith

[54] hadith

Dadim tora az ganj-i maqsud nishan
Gar man rasidim to shayad barsi [55]

Hazrat Khwaja 'Ubaidu 'llah Ahrar (*qaddasa 'llahu ta'ala asrarhum*) has said,

> If I were a shaykh, no other shaykh in the world would find a disciple. However, I have been given another mission. And that is to spread the sharia and to strenghten the religious community (*Agar man shaykhiy konam, hech shaykh dar 'alam murid nabayad. Amma man-ra kar-i digar farmudeh and. Va an tarwij-i shari'at va ta'iyd-i millat.*)

To do it, he used to go to the sultans, and by his miraculous powers (*tasarruf*), he used to make the sultans follow him, and spread (*tarwij*) the sharia through (*tawassul*) them.

What I am tendering to you is that since the Haqq has put effectivity (*ta'thir*) in what you say due to the blessing (*baraka*) of your love for the masters of this great Naqshbandi family (*qaddasa 'llahu ta'ala asrarhum*), and has shown to your near ones that you are a great (*'azimat*) Muslim, then at least you may try to destroy and demolish the major rites of the unbelievers that has affected the Muslims, so that the oppressed Muslims are protected from those anti-sharia deeds (*mungaran*).

May Allah (S) give and all the Muslims a great recompense. (*Jazakumu 'llahu subhanahu 'anna wa 'an jami'u 'l-muslimina 'l-khaira 'l-jaza'i*). Opposition (*'inad*) to the Mustafan sharia was understood (*mafhum*) in the reign of the previous ruler. In the current ruler, such opposition is not being clearly seen (*zahir*). If there is any it is due to his ignorance. God forbid! Let that not transform into opposition, and the Muslims fall into a precarious situation.

Always afraid I am, like the cane tree
What would make my faith well-preserved?

Chu ???iman-i khvavish milrazm???

May exalted Allah keep us and you standing firm on the emulation of the prince of the prophets (*Thabbata 'llahu subhanahu wa iyyakum, 'ala mutaba'ati sayyidi 'l-mursalina*), *'alaihi wa 'ala alihi, al-salawatu wa 'l-taslimatu.* I have come near this place, so I had to let you know, and write a few beneficial lines. I had to ask about you as I have a innate affection towards you. The prophet has said, *If you love your brother, then let him know about it (*Ahabba akhahu fa-'l-yu'limu iyyahu*).* Peace be on them follow guidance. (*Wa 'l-salamu 'ala mani 'ttaba' 'l-huda.*)

4.24 Maktub 1.66

To Khan-i 'Azam
Summary:

1. Praising (*maddahi*) of the sublime Naqshbandi tariqa, (may Allah sanctify their secrets *qaddasa ta'ala asrarhum*), and the relationship of this tariqa with the tariqa of the noble companions (*'ala sahibhim wa 'ala 'alaihim al-salawatu wa 'l-salam*), and

2. clarifying the superiority of the noble companions, over the others even when the others were Wais Qarni or 'Umar Marwani

4.24.1 Naqshbandi is the most exalted tariqa as it is identical to the tariqa of the companions

All praise is to Allah. Peace be on his elect devotees. (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*!

This tariqa of these Naqshbandi hazrats is based on the insertion of the end in the beginning in the end (*indiraj-i nihayat dar bidayat*). Hazrat Khwaja Naqshband (*qaddasa 'llahu ta'ala sirruhu*) has said, *We have inserted the end in the beginning (*Ma nihayat ra dar bidayat darj mikunim*).* This tariqa is identical to the tariqa of the noble companions (*radiya 'llahu ta'ala 'anhum*), for what these masters had attained in the first instance of companionship with that master (the prophet), the friends of Allah of the Muhammadan community may attain just a little of it in their last level. It is for this reason that the companion called Wahsi who had killed Hazrat Amir Hamza (*radi Allahu ta'ala 'anhu*), and

[55] CHeck this last part after Gar

who saw (the prophet), the prince of the beginning and the end, only once faithfully, even he is superior to Wais Qarni who was the most exalted among the followers (*tabi'in*). For what Wahshi attained in his first meeting with the prophet, Wais Qarni failed to attain that even on his last station (of ascent) even when he had such distinction. Therefore the era of the companions was the best era. The word *after that (*thumma*)* described in the hadith report has put everyone (else after the companions) in the back, and points towards them being far (from the circle of the intimate ones).

Someone had asked Hazrat 'Abdu 'llah ibn 'Umar (*quddisa sirruhu*), *Which one these two is superior? Hazrat Mu'awiyya or Hazrat 'Umar ibn 'Abdu 'l-'Aziz?* In answer, he had replied, *Just the dust particles that entered the nostril of Hazrat Mu'awiyya's horse while he used to follow the messenger from Allah (salam), even those particles are many times more exalted that 'Umar ibn 'Abdu 'l-'Aziz.* Therefore, necessarily, it is now well-established that the silsila of the Naqshbandi hazrats is a silsila of gold, and this exalted tariqa is superior to the other tariqas in the same way that the era of the companions is superior to the other eras. This assembly (i.e. the Naqshbandis), which by the perfect grace of God, is given a drink from that Naqshbandi cup right at the beginning (*aghaz*) (of the *suluk*), it is hard for others (i.e. non-Naqshbandis) to realize their reality. The end (*nihayat*) of theirs is above the end of the others.

> Estimate! My rose garden
> How (beautiful) would it be in the spring?
>
> Qiyas Kun! Ze gulistan-i man
> bahar-i marra
>
> When the spring is pretty, everyone realizes
> This year would go well
>
> Sali kiy keh nakust
> az biharash paida-st

This is the bounty of Allah. He grants it to whoever he wills. And Allah is full of magnificent bounty (*Dhalika fadlu 'llahi. Yu'tihi man yasha'u, wa 'llahu dhu 'l-fadli 'l-'azim*).[56] Hazrat Khwaja Naqshband (quddisa sirruhu) has said, *We have been shown grace* fadl.

By the intermediation of the Quraishi prophet, may Allah (S) make us and you love and follow the footsteps of these masters out of reverence for the Quraishi prophet (*Ja'alna 'llahu subhanahu wa iyyakum min muhibbi ha'ula'i 'l-akabiri wa mutabi'i atharihim bi-hurmati 'l-nabiyyi 'l-quraishiyyi*), (*'alaihi wa 'ala alihi mina 'l-salawati afdaluha, wa mina 'l-tahiyyati akmaluha*).

4.25 Maktub 1.67

To Khan-i Khanan
Summary: Stages of things indeed fluctuate (*talwinat, ahwal*)

Exalted Allah! Keep us and them firm on emulating the prince of the prophets, on him and on his progeny be benediction and peace, outwardly and inwardly. *Thabbatana 'llahu subhanahu wa iyyakum 'ala mutaba'ati sayyidi 'l-mursalina, 'alaihi wa 'ala alihi 'l-salawatu wa 'l-salamu, zahiran wa batinan.* And may Allah gives him mercy who says amin after this. Amin! (*Wa yarhamu 'llahu 'abdan qala aminan*).

I am being compelled to inconvenience you unwillingly on two important matters.

1. First, I am informing you that the feeling of displeasure that I had on you has went away, and instead now I have pure love and sincerity (*muwaddat, ikhlas*) towards you.

2. Second, I am recommending on behalf of someone holding hope on you. He is resplendant *mutajalli* with many excellent qualities and an impeccable character (*fadilat, salah*), and he is decorated (*mutazayyin*) with knowledge on God, and witnessings (*ma'rifat, shuhud*). His family lineage (*nasab*) is aristocratic (*karim*), and his attitude (*hasb*) is noble (*sharif*)

Dear Sir, there is some bitterness (*mararat*) in revealing the truth, although there maybe differences (*mutafawit*) with respect to its severity or multiplicity (*shiddat, da'af*). He is indeed felicitous (*sa'adatmandi*) who who drinks this bitterness like honey (*'asal*), and asks for even more. States of the contingent things always fluctuate (*talwinat*). And they fluctuate even for them who have reached stability (*tamkin*).

[56] Q.Jumu'a'.62.4

The poor contingent thing (*mumkin*), sometimes it is predominated (*maghlub*) by the rule of the attribute of powerfulness (*jalaliyat*), , and some other times it is ruled (*mahkum*) by the attribute of beautifulness (*jamaliyat*). [That contingent thing], sometimes it is in the residence (*mahall*) of *qabd*, constriction, and some other times it is in the abode (*mawtin*) *bast*, expansion. However, it happens differently for each season, what was there yesterday, that is not there today.

The heart of the faithful is between the two fingers of the Rahman. He fluctuates them however he wishes (*Qalbu 'l-mu'minini bayna isba'ini min asabi'i 'l-rahmani. Yuqallibuha kayfa yasha'u*)[57]. *Wa 'l-salam.*

4.26 Maktub 1.68

To Khan-i Khanan
Summary: Clarifying that when the rich shows humility (*tawadu'*), and when the fakirs show unneediness (*istighna*), they both look beautiful, etc.

Goodness is in whatever Allah (S) has crafted (*Al-khayru fi ma sana'a 'llahu sub-hanahu*).

Dear sir,

I have told you what I have to do
You take it or you don't, that is your wish

Man ancheh shart-i bilagh ast, ba to miguwim
To khwah az sukhnam chand gird wa khwah milal

When a rich man shows humility, or a poor man shows unneediness (*istighna*), they look beautiful. Because contrary things heal each other (*Li-anna 'l-mu'alajata bi-'l-addadi*). I felt nothing but arrogance (*istighna*) in your three letters. Can you show some humility instead? For example, you wrote in the last letter, *After praising Allah, and offering benediction to the prophet, may it be revealed.* Just think about it, how can one write such an [arrogant phrase]?

See! you have been in the company of fakirs for a long time. [Unfortunately, I still have to remind you that] it is essential to observe the rules of courtesy in their companionship. Only then it would bear fruit. *[Adab], without it, all are in vain (*Wa biduniha khartu 'l-qatadi.*)* Indeed, the pious followers of the prophet avoid hypocrisy (*takalluf*), still bear in mind what the prophet said, *Acting arrogantly with the arrogant ones is [as pious an act as] giving alms (*Amma 'l-takabburu ma' 'l-mutakabbirina sadaqatun*)*[58]. Someone once told Hazrat Khwaja Naqshband (*quddisa sirruhu*), *You are arrogant (*mutakabbir ast*).* He replied, *My pride comes from the divine attribute of greatness (*Takabbur-i man az kibriya-i u-st*).* So do not hold this community [of sufis that I, the Mujaddid, belong to] to be contemptible or wretched (*dhalil, khwar*). For the prophet said, *There are many people who have disheveled hair and who are turned away from door to door. If they swear something in the name of Allah, he certainly makes it happen (*Rubba ash'atha madfu'in bi-'l-abwabi. Law aqsama 'ala 'llahi la-abarrahu*)*[59].

I told you just a little, for I dreaded your heart would be hurt
for the heart is pure and pristine, else there was a lot to say

Andaki pish to goftam, ghamm-i dil tarsidam
Keh dil az ruh (purity, sanctity, good behavior) shuwiy[60], varneh (otherwise, and if not) sokhn besiyar ast

What your close friends (*muhibban-i 'azizi, mukhlisan*) should do is to remain on the path of truth, and communicate to you what happened for real. They should consider your own interest (*salah-i shoma*) in whatever advice they give you, instead of looking towards their self-interest (*musalih-i khod*) since that would be sheer treachery (*khiyanat-i mahd*).

My true purpose in this journey is to benefit you. However, in the world of occasions (*'alam-i asbab*) [of God's actions], some of your close friends became barriers on the path of visiting you. Do not think that there was any fault on my part. Yes! These sayings seem hard to you, but [if you want to hear flattery], you have many sycophants and they are enough for you for that. On the other

[57] hadith

[58] hadith

[59] hadith, i didnt check the meanings of — ash'atha madfu'in

[60] shuwiy (?????)

hand, the purpose behind meeting and visiting the fakirs would be become aware of one's own faults (*itla' bar 'ayub*) [in order to rectify those faults.]

Please note that my purpose in talking like this is not to hurt your feelings, instead I am saying all these as I am your well-wisher (*nik-khwahi*), and because my heart burns (*dilsuzi*) for you. You may believe (*yaqin*) in it for sure. Khwaja Muhammad Siddiq, had he come even a day earlier, then probably I could visit you. Instead, I met him on the way to Sirhind. Please forgive me. There is good in whatever Allah (S) does (*Al-khayru fi ma sana'a 'llahu subhanahu*)[61].

4.27 Maktub 1.69

To Khan-i Khanan
Subject:

1. Clarifying that humility (*tawadu'*) causes high rank in the two worlds

2. Clarifying that salvation is on following the mainstream Sunni community

Praise be onto Allah, and benediction and peace be onto the prophet of Allah (*Alhamdu li-'llahi, wa 'l-salawatu wa 'l-salamu 'ala rasuli 'llahi*)! Your priceless letter replete with reverence (*iltifat nameh-i garami*) sent with my brother Mawlana Muhammad Siddiq has been received. You have been very generous. May Allah (S) grant you a good compensation on my behalf (*Jazakumu 'llahu subhanahu 'anna khaira 'l-jaza'i*).

Since you have given respect to us, the fakirs, and spoken to us with humility, I harbor the hope that this humility (*tanazzul*) would elevate you in religion and in this world (*din, dunya*), instead it has already elevated you, since it comes in the hadith, *He who becomes humble for the sake of Allah, Allah raises his honor (*Man tawada'a li-'llahi rafa'ahu 'llahu*)*[62]. So there is good news for you. Since you have used the terms *inabat* and *ruju'* meaning *return* [in your letter to me], then I assume that this return at the hands of a dervish has already taken place (*waqi' shudeh ast*). Now you may hope that you would obtain its fruits and results (*nata'ij, thamarat*) and wait on it. However, you should respect the rights (*huquq*) [of this return and bayat] as much as possible.

What other religious advice would I give you? Or what mystery of knowing (*'ulum, ma'rifat*) would I open up? Since wise alims and God-realized sufis (*ulama-i mujtahidin, sufiya-i muhaqqiqin*) (*shakara 'llahu ta'ala sa'ihim*) have decided that it is improper to make any mistake in explaining them in an expanded and undifferentiated format (*dar bast, tafsil*). [So it is prudent not to open up on these mysteries.] In addition, our sufi brothers have sent you some of my writings as well [that covers the little I have revealed]. You may have seen them.

In summary, the path to salvation (*tariq-i najat*) in the last world is concomitant on following the Sunni community. May the Allah (S) increase them in number, in speech or deeds, in their trunk or in their branches (*wusul, furu'*), for that community is the sect of salvation.

All other sects are on the showplace of setting down or platform of destruction (*ma'ridi 'l-zawali, sharafi 'l-halaqi*). One may or may not realize it today, but one indeed would realize it tomorrow on the day of the mustering (*hashr*), but no benefit could be accrued at that time. O Allah! Cry out at us before death would bark at us (*Allahumma nabbihna qabla an yunabbihna 'l-mawtu*).

ps: Sayyid Ibrahim is one of our old guards. has been keeping a relationship with this sublime court from before, and he is an well-wisher of us. Therefore, we must show favors to him. Please keep an eye so that he may live in peace in this time of poverty and old age with his family and dependants, and remain absorbed in praying for you for your good in this and the last world. And peace.

[61] Quran
[62] hadith

Chapter 5

Maktubs 70-99

5.1 Maktub 1.70

To Khan-i Khanan
Summary: Clarifying that for man, his all-comprehensiveness is the cause of he being far, and similarly, this very same all-comprehensiveness is the cause of he being near.

My Allah (S) keep you firm on the straight, wide and well-tested highway that is the Mustafan sharia (*Thabbatakumu 'llahu subhanahu 'ala jaddati 'l-shari'ati 'l-mustafawiyyati*), *'ala sahibha 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu.* May Allah give him mercy who says amin after this (*Rahima 'llahu 'abdan qala aminan*). Amin!

5.1.1 Man's all-comprehensiveness is the cause of his being both far and near God

Man is all-comprehensive (*jam'iyyat*), and it is the cause of his nearness, honorableness and superiority (*qurb, takrim, tafdil*). And this all-comprehensiveness is also the cause of his distance, misguidance and ignorance (*bu'd, tadlil, tajhil*). It is the cause of nearness because his mirror is more complete than all other things (*atammiyat*), and because he is more receptive towards the manifestation (*qabiliyat-i zuhur*) of all the names and attributes, and the self-disclosure of the person also. This was pointed in a sacred hadith where God says, *Neither the earth nor the heavens may contain me, but I am contained in the heart of my faithful slave (*La yasa'uni ardi wa la sama'i, wa lakin yasa'uni qalbu 'abdiya 'l-mu'min.*)*[1] On the other hand, he is far because he needs all the particulars (*juz'iy az juz'iyyat*) of the cosmos, it is for this reason that he needs all the things (*chiz*) [of this world.] As the God says, *Whatever that is on the earth, I created it for you (*Khalaqa lakum ma fi 'l-ardi jami'an*).*[2] It is because of this need that he is captivated to all the things [of this world], and as a result, he is put far from God and misguided (*bu'd, tadlil*).

> Created at last was Adam and his progeny
> So he was deprived of the station of intimacy
> If he does not become resident there in this journey
> None would be more deprived than what he would be
>
> Payah akhir adam ast va adami
> gasht mahrum az maqam-i mahrami
> gar nagardad b-az maskin z-in safr
> nist az vei hichkas mahrum tar

[3] So man is the best in the creation, and at the same time, the worst in the creation. Included in it is Muhammad the beloved of the lord of the cosmos (*habibu rabbi 'l-'alamin*) as well as Abu Jahl the accursed the enemy of the lord of the heavens and the earth (*Abu Jahi 'l-la'inu 'aduwwu 'l-rabbi 'l-samawati wa 'l-ardi*). Therefore, necessarily, until man is saved from such captivation, he would be unable to be captivated by [God], the one who is pure from even being one (*yeki keh munazzah ast az yeki*).

Else it's bad, or even worse! However, following the saying, *that what is not attained in its entirety*

[1] hadith qudsi

[2] Quran

[3] note in Amritsari 1.64 on this payah akhir

should not be left out in its entirety, the few days life that we have left should be lived in conformance of the practice of the master of the sharia [the prophet] (salam). Because salvation from damnation in the last world (*rastegari az adhab-i ukhri*) and enjoyment of endless bliss (*tanu"mat-i sarmadi*) is based on the felicity of this emulation (*abasteh be-sa'adat-i iyn ittiba'*) [of the sunna and sharia]. Therefore, it is imperative to pay the zakat on assets and four-legged animals (*amwal-i na'ima', an'am-i sa'ima'*)[4] so that it keeps one away from the captivation of assets and four-legged animals (*gereftari b'-amwal, an'am*). The intention behind delicious food and bespoke clothes should not be to satiate the nafs. Instead the intention behind eating and drinking should be to gain the energy to worship, and the intention behind wearing clothes should be to obey the command of Allah, *Take your adornments, [i.e. wear good clothes], to every masjid, [i.e., for every namaz].* (Khudhu zinatakum 'inda kulli masjidin)[5] You should not have any other intention but this. If true intention like that does not come naturally, then you should employ hypocrisy (*takalluf*) in the intention. Because it comes in the hadith, *If you cannot cry, imitate it* (Fa-in lam tabqu fa-tabakaw.)[6] And keep on asking the Haqq (SWT) with solicitude and humility (*multaji, mutadarri'*) so that the reality of intention (*haqiqat-i niyyat*) is realized, and you do not have to employ hypocrisy (*takalluf*) any longer.

> He may take my tear-drops graciously
> Who can turn rain-drops into pearls
>
> Mitevand keh dehad ashk-i marra husn-i qabul
> Ankeh dur sakhteh ast qatra'-i barani ra

You should live your life according to the responsa (*fatwa*) of the devout (*dindar*) scholars who take up a strict (*'azimat*) practice and leave out a relaxed (*rukhsat*) practice. And you should consider it as the means to eternal salvation (*wasila'-i najat-i abadi*). As the Quran says, *How would Allah gain by tormenting you, if you are grateful to him, and believe in him?* (Ma yaf'alu 'llahu bi'adhabikum in shakartum wa amantum?)[7]

[4] read Am. note 1
[5] Quran.A'raf.7.31
[6] hadith
[7] Quran.

5.2 Maktub 1.71

Completed and checked 2015 10 16To Mirza Darab ibn Khan-i Khanan
Summary: Clarifying that

1. it is incumbent (*wajib*) for him who is given blissful things (*mun'im*) to show gratefulness (*shukr*) to their giver (*mun'am*).

2. attainment of gratefulness is observing the sharia

5.2.1 Method: Creed, practice, sufism

May exalted Allah give you the ability, and help you. (*Iyyadakumu 'llahu subhabahu wa nasarakum.*) It is *wajib* for him who is benefited (*mun'am*) to show gratefulness to the benefactor (*mun'im*), both rational thinking and religion (*'aqlan, shar'an*).

I understand that the necessity of showing gratefulness (*wujub-i shukr*) is commensurate with how much blissful things (*niyamat*) one receives. Therefore, the more blissful things one receives, the more grateful one should be. Therefore, the rich has a greater burden of showing gratefulness than the poor, in commensurate to how rich one is. That is why the poor of this *umma* will enter paradise five hundred years before the rich.[8]

The method of showing gratefulness to God, the bliss-giver is this — you should:

1. first, rectify the creed (*tashih-i 'aqa'id*) in accordance to the decided doctrines (*muqtadayi ara*) of the saved sect (*firqa'-i naziya*) that is the mainstream Sunni community.

2. second, having learned the rules of the sharia, practice them, and

3. third, purify and cleanse (*tasfiya', tazkiya'*) (the *nafs* by walking) on the *suluk* of the sublime sufis of this illuminated faction (*firqa'-i saniyya'*) (i.e. the Mujaddidi tariqa).

The last (*rukn*) pillar is *mustahsani* (i.e. *mustahab*) in contrast to the first two pillars (that are *wajib*). While the trunk (*asl*) of Islam forms its

[8] refers to a hadith

root via the first two pillars, Islam is perfected (*kamal*) by the (third) pillar. Any knowledge that opposes these three pillars, even it is from the genus of hard practices (*jins-i riyadat-i shuqqa*) or difficult strivings (*mujahadat-i shadida*), would be an act of rebellion against God (*ma'siyat*), and disobdience (*nafarmani*) and ungratefulness (*naspasi*) to God the benefactor (JS).

The Brahmins (i.e. yogis) of India and the Greek philosophers have not lacked in their hard practices or difficult strivings (*riyadat, mujahadat*) but since those were not in conformorance to the sharia of our prophet, those [acts] are ignored and they are deprived of salvation in the last world (*mahrum az najat-i ukhri*).

Therefore, it is incumbent on you to emulate our prince, our master, the forgiver of our sins, the healer of our hearts, Muhammad the messenger of Allah, may Allah bless him and give him peace, and emulate his well-instructed and well-guided caliphs, may the good pleasure of Allah be on him, and all of them. (*Fa-'alaikum mutaba'ati sayyidina wa mawlana, wa shafi'i dhunubina, wa tabibi qulubina, muhammadin rasululi 'llahi, salla 'llahu ta'ala wa sallama, wa mutaba'ati khulafa'ihi 'l-rashidina 'l-mahdiyyina, ridwanu 'llahu ta'ala 'alaihim, ajma'ina*).

5.3 Maktub 1.72

To Khwaja Jahan
Summary: Clarifying that it is hard to combine both religion and the world. Therefore, the seeker of the last world has no alternative but to renounce this world. However, if true renunciation (*tark-i haqiqi*) is not possible, there is no alternative but to adopt virtual renunciation (*tark-i hukmi*) etc.

May Allah (S) give you peace and keep you healthy (*Sallamakumu 'llahu subhanahu 'afakum*). To bring together the religion and this world is like bringing together two contrary things. Therefore, the seeker of the last world comes to renounce (*tark*) this world. Since in these times, the reality of renunciation (*haqiqat-i tark*) is not possible, or difficult, necessarily virtual renunciation (*tark-i hukmi*) should be adopted. Virtual renunciation means obeying the rules of the illuminated sharia in all worldly matters. In eating, in drinking, in living in the house i.e. in all matters, the limits of the sharia must be respected, so that the limits are never crossed. Zakat must be paid on the excess wealth and livestock. When the (worldly matters) would be decorated by the rules of the sharia, they would be saved from the harm of this world (*madarrat-i dunya*), instead in a way they would be brought together with the last world. If even such a virtual renunciation is not attained, then it is out of discussion. For he is like a hypocrite, and that faith which is merely in appearence (*surat-i iman*) would not come to any benefit in the last world. Only that he save his life and property in this world with such a faith.

What I should do. that is what I have told you
You may accept it or not, whatever you wish

Man ancheh shart-i bilagh-ast, ba to miguim
To khah az sokhnam, chand gir khah milal

Who is such a fortunate man there who possesses such worldly wealth, servants and attendants (*khadam, hasham*), delicious food cooked in ghee, resplendant clothes, and still listens to such Godly saying with interest?

It is for jewels that hearing is difficult
So he cannot hear my sobbing or crying

Ghushash az bardur garan shudeh ast
Nashnud naleh'i wa faghan-i marra

May Allah (S) grant us and you the opportunity of following the Mustafan sharia, on its progenitor be benedictions, peace and greetings. (*Waffaqana 'llahu subhanahu wa iyyakum bimutaba'ati 'l-shari'ati 'l-mustafawwiyati 'ala sahibha 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu*).

ps: The rest of what I want to say is that Mian Shaykh Zakariya who was formerly a tax-collector has had a change of fate, and for some time he has been in prison. He is very disturbed due to his old age, poverty and long imprisonment. He has written to me to go to the cantonment (*lashkar*) and try to free him. However, the distance of the path is that what is stopping me. However, since Khwaja Muhammad Sadiq is going to you, through him I am sending this letter to you, and writing

a few lines. I hope that your attention would be focused on that weak man, as he is a scholar and an old man. Peace in the beginning and in the end (*Wa 'l-salamu awwalu wa akhiran*)!

5.4 Maktub 1.73

To Qaliju 'llah ibn Qalij Khan
Summary:

1. On censuring this world and the people enamored to it, and
2. avoiding superflous activities (*fudul-i mubahat*) and
3. inducing (*tahrid*) towards charity and wholesome deeds especially in the time of passions of youth, etc.

May Haqq (SWT) grant us steadfastness on the straight, wide, and well-tested highway that is the illuminated Mustafan sharia, on its master be benedictions, peace-offerings, greetings, endlessly and everlastingly *'ala sahibha 'l-salawatu wa 'l-taslimatu wa 'l-tahiyyatu 'l-abadiyyatu 'l-sarmadiyyatu.*

5.4.1 Censuring this world

O son! This world is the place where one is tested (*ibtila'*). Its outside (*zahir*) has been well-ornamented and well-decorated (*muzayyin*) with various types of adornments, and so it looks fresh and green (*be-taravat va nadarat mutakhayyal*). However, in reality, it is like a corpse that has been perfumed, or a dirty place infested with insects and flies . It is like water as in a mirage, or sugar laced with poison. Its inside (*batin*) is bad and devoid of any good quality (*kharab, abtar*). How it treats its devotees (*abna-i khod*) is awful. He who is captivated (*gereftari*) by it is insane and deceived (*majnun, makhdu'*). He who would be enchanted with its outside, he would be is branded by brand of everlasting harm (*dagh-i khisarat-i abadi muttasim shud*). He who would focus towards its sweetness, everlasting regret (*muzammat-i sarmadi*) would come to his lot.

The prince of the creation (*sarwar-i ka'inat*) the beloved of the lord of the cosmos (*habib-i rabbi 'l-'alamin*) (prophet Muhammad) (S) has said, *This world and the last world are like two wives of the same husband. If one of them is pleased, the other one is displeased.(* Al-dunya wa 'l-akhiratu illa darratani. In radiyat ihdahuma, sakhirati 'l-ukhra*).*[9] Therefore, he who would please this world, the last world would be displeased on him. Therefore, necessarily, he would be deprived of (felicity in) the last world. May God save us and you from the love of (this world) and the love of the people [who are enchanted by it]. (*Wa 'adhana 'llahu subhanahu wa iyyakum min mahabbitiha, wa mahabbati ahliha*).

O son! Do you know what is this world? This world is that which keeps you away from the Haqq (SWT), and included in it are wife, children, wealth, ranks, high ranks, leadership, fun, frolic (*zan, farzand, mal, jah, riyasat, lahwa, la'ib*) and being pre-occupied with unnecessary things.[10] The prophet said, *A sign of God's displeasure on man is that he is pre-occupied with unnecessary things (*'Alamatu i'radi ta'ala 'ani 'abdi ishtighaluhu bimala ya'nihi*)*

> Whatever looks beautiful but lacks a passionate love for God
> Although you may be singing its praise, it would kill the soul
>
> Har cheh juz 'ishq-i khuda'i ahsan ast
> gar shukr khurdan bud jan kandan ast

O son! Due to the perfection of his grace, Haqq (SWT) has granted you the opportunity to (take bayat, pledge to) return (*inabat*) (to God) on the hands of a dervish of the Naqshbandi silsila. I do not know if you have been saved from the the nafs and the satan, and still stand on that repentance. It is hard to be stand on it as it is the season of youthful passions (*mawsum-i 'anfuwan-i jawani*) for you, and you have all worldly amenities (*asbab-i duniyyawi*) available, and even more the companions are not right.

> O son! Listen to my primary advice!
> For you are a child, and the house is gaudy
>
> Hameh andar ze man be-to in ast
> keh to tifli, va khaneh rangin ast

[9] hadith

[10] A section here has been skipped as it is irrelevant and talks about things that can be taken out of context— here the Mujaddid talks about sciences that he considered unnecessary in that time, place and context

5.4.2 Avoiding superflous activities

O son! You should refrain from all unnecessary actions even if it is *mubah*. [11] Among the *mubah* acts, only that which is necessary should be taken up, and only when its purpose is (to realize) a meditative-state (*jam'iyyat*) while doing the acts of worship (*waza'if-i bandegi*).

For example, the purpose behind eating should be to attain strength (*quwwat*) to worship (*ta'at*), and the purpose behind wearing clothes should be to cover the private parts (*awrat*) and to shield the body from heat and cold. You should see all other necessary *mubah* deeds in this light. The Naqshbandi masters (*qaddasa 'llahu ta'ala asrarhum*) choose (to practice) hard-to-do deeds (*'aml be-'azimat*) and as much as possible, they stay away from easy-to-do (deeds) (*rukhsat*). In summary, you may punctuate a hard-to-do practice (*'aza'im*) (with easy-to-do acts) when needed (for it would still keep the practice hard-to-do).

[A hard-to-do practice with such a strict degree of strictness that you limit yourself to *fard, wajib, sunnat-i mu'aqqada'*, and *mustahab* actions, and avoid even all *mubah* actions would be a magnificent felicity.] If such a felicity is not possible (and you take up *mubah* acts when needed), you still should not step outside the boundaries of *mubah* acts, and reach forbidden or questionable acts (*muharramat, mushtabihat*). Due to his most perfect generosity (*akmal-i karam*), Haqq (SWT) has permitted even a complete and perfect (*bar wajh-i atamm va akmal*) enjoyment via *mubah* things, and has expanded the realm of such enjoyment (via *mubah* things.) Additionally, one may ask who has more peace than one on whose actions God the master (*mawla*) is pleased, and who has more distress than one on whose actions God is displeased? As the prophet said, *The good pleasure of Allah in the paradise is better than all that is in the paradise, and the displeasure of Allah in the hell is worse than all that is in the hell.*[12]. For men are bound to obey the master, he has not been created as an independent being so that he may act as he pleases. You should use your intelligence and distant vision. Else nothing would come to your hands save regret and damage (*nadamat, khisarat*).

5.4.3 Youth is the proper time for this work

The season of youth is the proper time for this work. He is the hero who does not let this period of time get out of his hands, instead considers the leave (*fursat*) i.e. his life-time, a great opportunity (to earn the passage to paradise). Maybe he would not be given time until an old age, or even he gets the time, maybe he would not be given the opportunity (to do good deeds). Or even he get the opportunity, he may not be able to do it due to incapacity or lethargy. These days all the implements (*asbab*) for your being able to the work is present. Both of your parents are alive, and that is a blessing (*ni'amat*) from the Haqq (S), because the responsibility of living expenses is on them. So now you have both free time and capability. So what excuse (*'udhr*) would you make to leave out todays's work for tomorrow? Or to lengthen the string? The prophet said, *May the procrastinators be ruined (*Halaka 'l-musawwifuna*).* [13]

See! If you put away the work for this world for tomorrow, and occupy yourself with the work of the last world today, that would be fantastic. And to do the other way around would be awful. Now it is the onset of youth (*'unfuwan-i jawani*), and the enemies of the religion, the *nafs* and the satan, both are predominating (*istila'*). In such a time, only a little good deeds would be very valuable, even more valuable than four times that good deeds done while those barriers would not be present. An analogy would be the situation with soldiers — when the enemy is predominating, even a little patrolling would be so valuable that even a thousand times of that patrolling in time of peace would not be so valuable.

5.4.4 Purpose of the creation of man: Worshiping God with humility

O son! The purpose of the creation of man who is the gist (*khulasa*) in the creation is not merely fun and frolic, eating and sleeping etc., instead it is

[11] *mubah*, i.e. permissible, meaning an act that is neither meritorious nor sinful

[12] hadith: Rada'u 'llahi ta'ala fi 'l-jannati khairu mina 'l-jannati, wa sakhatu 'llahi ta'ala fi 'l-nari sharrum-mina 'l-nari

[13] hadith, explained here in Amritsari

to discharge the duties of worship (*ada'iy waza'if-i bandegi-st*), and to remain submissive, broken in spirit, incapable, and poor in spirit (*dhull, inkisar, 'ajz, iftiqar*), and always remain solicitous and humble (*iltija, tadarru'*)before the person (*janab*) of God the holy (JS).

The worshipful practices that the Muhammadan sharia has levied on that rational man (*b-an natiq*) is to benefit the worshiper and make him wholesome (*manafi', masalih*) whereas nothing accrues to the holy person of God (*janab-i quddus-i khodawandi,* 'azza shanuhu). So man is obliged to discharge those [acts of worship] most diligently. So with a perfect fidelity (*beh inqiyad-i tamam*), one should obey the positive commandments and refrain from the negative prohibitions.

Haqq (SWT) is unboundedly self-sufficient (*ghina'i mutlaq*) [i.e. he has absolutely no need.] Still, out of his generosity, he has made the instructions and prohibitions [not to benefit himself, but instead to benefit our evolution, and those are boons to us.] We the needy ones should express gratitude for this blessing in a complete manner (*bar wajh-i atamm*). Man should observe all those rules completely, taking their [imposition] as a favor from him.

5.4.5 Exhortation towards God

O son! You know that if a man focused on this world (*abna'-i dunya*) with worldly power and high rank (*shawkat, jah suri*) asks his own underling to do something for him, then even nothing comes out of that service but benefit for (the man of this world), still the underling considers this service very magnificent (*'aziz*), and fulfills it gladly, and feels that that (imposition) is a favor (*mamnuniyyat*) to him — it is well-known. He considers it as a commandment from a magnificent man, which must be observed eagerly. How surprising! Is the honor of Allah less than the honor of a someone who is merely a rich man? People try so hard to fulfill his instructions but they do not fulfill instructions of the Haqq (SWT). We should feel shame. We need to wake up from sleeping like rabbits. There can be only two reasons behind disobeying God, either they consider the news of the sharia (e.g. revelation etc.) to be lies, or they hold the honor of God lower than the honor of a worldly man. Either of these would be so awful! Think about it!

O son! If someone known as a liar whose lies have been caught many times before, if even he says that a gang of robbers are preparing to attack a village, then the prudent men of that village would not lack in taking measures to save themselves. Although they know that the news-bearer is a proven liar, still they would say that wise men should take caution instead of disbelieving him. The giver of true news (*mukhbir-i sadiq*) the prophet (salam) has has given us the news of the punishment in the last world etc. but it is not working for them. If it were working, they would certainly make efforts to save themselves from it. He has even let us know of the method of salvation. So they think that the news given by the prophet who is the giver of true news, it is not even equal to the news of that liar? What type of faith is this? It is Islam in form (??????????????) only. One is not saved by that which is islam in form merely. It is necessary to realize true *yaqin*, i.e. certitude in faith. However, in this type of faith, there is no sign of *yaqin*, instead not even the sign of a weak faith (), or just even merely an idea of faith.

And in the same way Haqq (SWT) said, *And Allah observes (all) what you do (*Wa 'llahu basirun bi-ma ta'malun.*)*[14] Even though they have been informed of it, still they remain absorbed in sinful activities. Had they known that a very insignificant person is observing their activities, they would not have done any bad deed in front of them. Therefore, such people would be one of these two types:

1. Either they do not believe in the divine revelation

2. Or they do not consider that God observing them is as important as that insignificant person observing

So understand! Is this having faith or lacking faith? Therefore, it is incumbent on you to renew your faith, since the prophet has said, *Renew your faith by the formula, "La ilaha illa 'llahu"* Jaddidu imanakum, bi-qawli "La ilaha illa 'llahu".[15]

It is necessary to decisively repent (*tawba-i nasuh*) from things that displease the Haqq (S). One should refrain from forbidden (*nahi, muharramat*)

[14] Quran
[15] hadith

things and perform the five times namaz in congregation. If you can wake up at night and pray the night vigil prayer i.e. *qiyam-i lail* or *tahajjud*, it is even better. Paying the zakat from one's own wealth is a pillar of Islam, and one must discharge that duty as well. An easy way to do it would be to put aside the zakat amount for the year separately with the intention of zakat, and give it to the poor who qualify for zakat throughout the year. In this method, it is unnecessary to make a new intention each time — it would be enough to make the intention once while putting that amount aside. All throughout the year, a large amount is spent as alms to the poors who deserve zakat, but since that alms is not paid wiith the intention of zakat, it is not considered as zakat. If paid in the abovementioned method, one would be relieved of the responsibility of zakat, as well as saved from the extra expense. In the remote case that it is not finished at the end of the year, and there is some left-over, that should still be kept apart from one's wealth. Keep on doing this every year. When the alms for the poor are kept apart, even if one cannot find a way to spend it today, maybe one would be found tomorrow.

O son (*ai farzand*)! In its essential nature (*bi'l-dhat*), the *nafs* is very miserly (*bakhil*), and rebellious (*sarkash*) against obeying the rules of the sharia. That is why I was compelled to say these with emphasis. Else wealth, possessions, all are from the Haqq (SWT). So none has the right to refuse to give (the zakat) or to delay it. Instead, one should pay it gratefully (as God has given him the wealth in the first place). And similarly, do not hold yourself to be absolved (*mu'af*) from the rest of the [duties of] worship (apart from the zakat, for you would have to do them as well). Try to pay everyone's due as hard as possible, so that no one owes you anything. In this world, it can be paid back easily but it would be hard in the last world, for at that time there would be no way to pay back the debt.

You may learn the rules of the sharia from those ulama who desire the last world. Their speech has some supernatural effect (*ta'thir*). Maybe by the blessing of their souls, practicing those rules would become easy. You should remain aloof from the ulama of this world who strive to attain wealth and honor through their knowledge. However, if pious (*muttaqi*) ulama cannot be found, you may deal with the (ulama of this world) as needed due to necessity. In that area, there is Mian Haji Muhammad Uttarah who is a a devountly religious (*dindar*) scholar. Also there is Mian Shaikh 'Ali Uttarah who is your friend. In summary, consider these two sufficient in that area. Whatever question you may have (in *fiqh*), you may ask them.

O son! Fakirs like ourselves, what relationship do we have with the lovers of this world (*abna'i dunya*) that we discuss their good or bad (*nik, bad*)? The advices of the sharia on this matter have been revealed to us completely and perfectly. For Allah is the clear proof (*Fa-li-'llahi 'l-hujjatu 'l-balighatu*). O son! However, since you have come to the fakirs on your path of returning to God, most of the time I give face-turnings (*tawajjuh*) to your *hal*. This face-turning is the link of this discussion. I am aware that you have heard these before, but being aware of such things is not the purpose, the purpose is to practice these. For example, (let us take the case of) the sick person who knows what his medicine is. But unless he takes that, he would not be healed. One's sickness does not go away by one merely knowing what one's medicine is. I am stressing all these so that you do the practice. Once you attain the knowledge (on the importance of the practice), you are given the full responsibility (to do the practice). The prophet said, *Verily, that knower would be most severely punished on the day of resurrection who has not benefited from his knowledge* Inna ashadda 'l-nasi 'adhaban yawma 'l-qiyamati, 'alimun lam yanfa'hu 'llahu bi-'ilmihi.[16]

O son! You may know that although you have returned a while ago, still since you have not spent much time in the companionship of the possessors of meditative-states (*arbab-i jam'iyyat*), it has not yielded much result. However, still (the fact that you have returned at all, it) points out that you have indeed a high degree of preparedness (*isti'dad*). I hope that by the intermediation of that return (*inabat*), the Haqq (*ta'ala*) would finally grant you (*muwaffaq gardand*) the precious good fortune of his good pleasure (*tawfiq-i mardiyyat-i khavish*). And place you among the people of salvation (*ahl-i najat*). You should never let the string of love [that binds you] to this tribe slip out of your hands. Instead, develop a habit of treating this community with solicitousness and humil-

[16] hadith

ity (*iltija, tadarru'*). And hold the hope that by the intermediation (*tawassul*) of your love for this tribe, Haqq (SWT) would ennoble you by his love. And would attract you to his own person (*be-janab-i khod*) completely. And would free you totally from these worldly travails.

Love is that flame that set on fire
all that is other than the Beloved, all the rest burned down
Wield the sword of *la*, to kill all that is other than the the Real
Look around! So, does anything remain after the *la*?
What remains is *illa 'Llah*, all the rest is gone
Bravo! O passionate love! Those who shared you have burned away [into oblivion]

'Ishq an sho'leh ast keh chun bar furokht
har cheh juz ma'shuq, baqi jumla' sukht
tigh-i la dar qatl-i ghair-i haqq barand
dar nagar zan, pas keh ba'd-i la cheh mand?
mand illa Allah, baqi jumla' raft
shud bash! ai 'ishq-i shirkat suz raft

[17]

5.5 Maktub 1.74

To Mirza Badi'u 'l-zaman

5.5.1 Love of the fakirs is blessed

Your holy and polite letter was received. Praise Allah! For I found there hints that you love the fakirs and you care for them — that would be your capital for felicity (*sarmaya'-i sa'adat*) (in this world and the last world.) *For they sit with Allah, and those who sit with Allah are never made wretched (*fa-inna julasa'u 'llahi subhanahu, wa hum qawmun la-yashqa jalisuhum.*)* The prophet used to pray for victory in battles taking the (destitute) emigrants (*muhajirin*) as intermediaries, and said about them, *There are some people whose hair is disheveled, and who are turned back from doors, but they are such that whatever they swear by the name of Allah, Allah does it for them (*rubba ash'atha madfu'in bi 'l-abwabi, law aqsama 'ala 'llahi la-abaddahu

5.5.2 God is incomparable

You have included in your valuable letter, (*khadi'ya nash'atain*). This is a qualification (*na'at*) that is reserved for the Necessary Existence or *wajibu 'l-wujud* (JS). A owned slave — who has no right to anything — how dare he want to share partnership with God (*khudawandi*) (JS) in any aspect? Or run to and fro on the path of God (*dar rah-i khudawandi puyid*) (i.e. act with authority) specifically with respect to the last world)? There kingship and ownership (*malikiyat, milkiyat*), be it in their true meanings or in allegorical (*mujaz*) meaning, are reserved for the lord of the day of judgment.

On that day (of the resurrection), the Haqq (SWT) will call out loudly, *Who has the lordship today (*li-man mulki 'l-yawma*)?* And he himself will answer, *To that one mighty Allah (*li-'llahi wahidi 'l-qahhar*).* On that day, men would receive nothing but terror and horror (*haul, dahshat*) and would not feel anything but sadness and regret (*hasrat, nadamat*). Allah himself has given us news (*khabar midahad*) in the Quran on the severity (*shaddat*) of that day and the extreme distress of man (*ghayat-i idtirab-i khala'iq*), where he has said, *Indeed, the earthquake of the "hour" (*sa'at*) would be the most severe. On that day it would be seen that every breast-feeding mother would be unaware of her suckling baby. And the pregnant women will have miscarriages. You will see that as if everyone is insane, although in reality they are not insane, but the punishment of Allah is severe (*Inna zalzalati 'l-sa'ati shay'un 'azimun. Yawma tarawnaha tajhalu kullu murdi'atin 'amma arda'at. Wa tasna'u kullu dhati hamlin hamlaha. Wa taraya al-nasa sukarya, wa ma hum bisukara, wa la kinna 'adhaba 'llahi shadidun*)*[18]

On that day, it would be asked, *What have you done, and said?*O
even for the greatest prophets, the burden of the heart (dil bar) would be ????????????

[17] Mathnavi, says Amritsari

[18] Q.Hajj.22.1-2

Dar an ruz, k'az fa'al pursand, va qawl ulu 'l-'azm ra dil bar ze waz ??? hul biza'ika'i hasht bar nida bansiya??? to 'adhri gandeh ra, cheh dari biya

5.5.3 Salvation comes from emulating the prophet

The rest of the advice is that it is essential to emulate the giver of the sharia (*sahib-i shari'a*) (prophet Muhammad (sad)) for salvation is impossible without it.

5.5.4 Worldly wealth is worthless

You should not show any respect to worldly wealth (*iltifati ila zakharifi 'l-dunya*), and instead consider it having it or not having it the same, for indeed this world has been cursed (*mabghud*) by exalted Allah. It is worthless to him. So to his devotees, it is better not to have it instead of having it. Stories that (this world) does not fulfill its promises (*'adami wafa'iha*) and it will come to an end rapidly (*sur'ati zawaliha*) — it is well-known, instead it is absolutely clear. Reflect on your fore-fathers who have passed away, (and take heed).

May exalted Allah grant us and you (the opportunity for) the emulation of the prince of the prophets. On him and on his progeny be benedictions and peace (*Waffaqna 'llahu subhanahu wa iyyakum bi-mutaba'ati sayyidi 'l-mursalina,- 'alaihi wa 'ala alihi al-salawatu wa 'l-salam*).

5.6 Maktub 1.75

To Mirza Badi'u 'l-zaman
Summary: On inducing (*tahrid*) the emulation (*mutaba'at*) of the prince of the messengers, *'alaihi wa 'alaihim mina 'l-salawati akmaluha, wa mina 'l-taslimati atammuha.*

May exalted Allah give you peace and sound health (*Sallamakumu 'llahu subhanahu wa 'afaquhum*). Felicity in this world is the result of following the prince of the two worlds (prophet Muhammad) (*sayyid-i kawnain*) (*'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu atammuha wa akmaluha*).

5.6.1 Creed, Practice, Cleansing the heart

1. First, one should rectify one's creed as per the doctrines of the ulama of the mainstream Sunni community, and that is indeed correct.

2. Second, the science of the *halal, haram, fard, wajib, sunna, mandub, mubah, mushtaba* i.e. the science of jurisprudence (*fiqh*) should be learned, and practice as established by that science should be taken up.

3. When these two wings of creed and practice are realized, (then in the next step,) if you are so pre-destined, and) if endless felicity assists you, flight in the world of holiness (*'alam-i quddus*) (i.e. journey on the sufi path) would be possible.

*(Creed and practice,) without these two, all are in vain (*Wa bidun-i hima khartu 'l-qatadi.*)* This lowly world (*dunya'-i dani kirafi*) and attaining its wealth, honor — they do not deserve to be the objects that are the purpose (*maqasid*).

You should aspire high. Be it with intermediation (*wasila*), or be it without intermediation, you should ask from God. *This is the work, and all else is in vain (*Kar-i iyn-ast, va ghair in hameh hech*).*

When you have turned towards me with reverence, and asked me to pray for you, (let me pray for you,) *Good new for you. With peace of mind and wealth, you would be able to return (*bushra lakum, saliman wa ghaniman*).* However, make sure you fulfill one condition — you should turn your face towards a single direction only. If your heart disperses into many directions, it is (as dangerous as an enemy) 'drawing out a sword from its sheath (*akhtan*)'. It is a well-known (saying,) *Whoever is somewhere, he is everywhere, and whoever is everywhere, he is nowhere (*Har keh yek ja, hameh ja, va har keh hameh ja, hech ja).

May the Haqq (SWT) keep us standing firm (*istiqamat*) on the straight, wide and well-tested highway (*jaddat*) that is the Mustafan sharia. For standing firm on the sharia i.e *istiqamat*, in itself is a charismatic act (*karamat*) (of the observant.) *And peace to all of you who follow the path of guidance, and take up following the Mustafa, on him and on his progeny be benedictions and salutations (*Wa 'l-salamu 'alaikum 'ala mani 'ttba'a 'l-huda,

wa 'ltazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi, al-salawatu wa 'l-tahiyyatu.*)*

5.7 Maktub 1.76

To Qalij Khan
Summary:

1. Clarifying that the progress towards (*taraqqi*) and the condition (*abasteh*) of *wara'* and *taqwa'*
2. Inducing (*tahrid*) the [complete] rejection of superflous *mubah* acts, and if it is not possible, making the circle of *mubah* acts narrower (*tang-tar*)
3. Clarifying that the putting aside the haram acts are also of two types

5.7.1 Abstinence (*Wara'* or *Taqwa*)

In the name of Allah the all-merciful and compassionate, we seek his help (*Bismi 'llahi 'l-rahmani 'l-rahim, wa bihi nasta'inu*).

May Allah (S) preserve us from that what makes one ugly and blameworthy, in the measure that the prince of men is removed from that shortness in sight, (*'Asamakumu 'llahu subhanahu 'amma yasimukum, wa sanakum 'amma shanakum, bihurmati sayyidi 'l-bashari manfiyyi 'anhu, zaighu 'l-basari*), (*'alaihi wa 'ala alihi mina 'l-salawati afdaluha, wa mina 'l-taslimati akmaluha*).

Allah (*ta'ala*) said, *What comes from the messenger, take it. And what he forbids, refrain from it (*Ma atakumu 'l-rasulu, fa-'khudhu. Wa ma nahakum 'anhu, fa-'ntahu*)*.[19] There are two types of actions that cause salvation:

1. obeying (*imtithal*) the (positive) instructions
2. refraining (*intiha*) from the prohibitions.

Among these two, the second one (i.e. refraining) is more impoprtant, and it is called *wara'* or *taqwa*, abstinence. Once someone was mentioned before the prophet as one who does hard-to-do worship (*bi-'ibadatin ijtihadin*), and another was mentioned as an abstinent (*bi-ri'atin*) man. Hearing it, the prophet commented, *Do not compare anything to* ri'a*, abstinence (*La ta'dil bi-'l-ri'ati shay'an*)*.[20] He also said, War'a*, abstinence is the foundation of your religion (*Milaku dinikumu 'l-wara'u*)*.[21]

It is due to his *taqwa*, abstinence that man is superior to the angels. And it is by *taqwa* that the degrees of nearness are crossed (*taraqqi dar madarij-i qurb*). Because even the angels are equal to man in the first part, (which is obeying), but they are unable to progress. On the other hand, observance (*ri'ayat*) of the component of *wara'* and *taqwa* is most important one of the important things (*ahamm-i mahamm*) in Islam.

5.7.2 Rejection of the superflous *mubah* acts

Taqwa is engendered when one refrains (*ijtinab*) from

1. forbidden (*muharim*) (acts) *strictly* (*bar wajh-i kamal*) and
2. superfluous *mubah* (*fudul-i mubahat*) (acts *leniently*, still doing them, but) doing them only when needed (*be-qadr-i daruriyat*).

Because if one loosens the rein of mubah acts, one reaches the questionable (*mushtabihat*), and the *mushtabihat* acts are near haram. It is in the hadith, *He who (is arrogant enough to) graze (*hama*) his cattle in the (forbidden) pasture of the king, he may (dare to) go in that (forbidden) place (*al-hama*) (itself as well). (*Man hama hawla 'l-hama, yushiqu man yaqa'a fihi*)*.[22] Therefore, in order to attain a perfect *wara'* and *taqwa*, one should not use *mubah* acts beyond what is needed. And even that (allowance) may be done only with the intention of discharging the duties of the tasks of worship (*waza'if-i bandegi*), and if it is beyond that (little amount of allowance) it would be sinful (*wabal*), and even that little should be considered excessive (*kathir*).

It is not always possible to leave out the *mubah* acts in totality. Especially it is hard in the present time. Therefore, one should refrain from the haram acts completely and use the mubah acts as little as possible. Even if it is little, one should seek forgivenss for it always. One should take it as a door to entering haram, and humbly seek refuge

[19] Quran
[20] h
[21] h
[22] Nu'man ibn Bashir narrates in Bukhari, Muslim

in God to be saved from it. Maybe that sadness (*nadamat*), seeking of forgiveness (*istighfar*), solicitousness (*iltija*), and humility (*tadarru'*) would save (*masun, mahfuz*) him from the harm of employing *mubah* excessively. As a master taught, *God loves the brokenness of the sinners more than the intense quest of the pious. (*Inkasaru 'l-'asina ahabbu ila 'llahu min sawlati 'l-muti'ina*).*[23]

5.7.3 Refraining from haram acts

Refraining from haram acts are of two types:

1. related to the rights of man
2. related to the rights of God.

It is more important (*ahamm-tar*) to respect the second type of right, (the right of man, over the first type, which is the right of God.) Because Haqq (SWT) is absolutely unneedy (*ghaniyy-i mutlaq*), and he is *al-rahman al-rahim*, the all-merciful and compassionate. On the other hand, man is poor and needy (*fuqara, muhtaz*), and is innately miserly and narrow-hearted (*bakhil, li'am*). The prophet said, *Whoever has oppressed his brother, (hurt) his honor, or (stolen) his possessions, (he should remedy it today,) before he would be placed in that day when he would not have any money, not even a penny. Else good deeds in the amount of the oppression would be taken from the oppressed, and given to the oppressed. If he has no good deeds left, he would be given the bad deeds of the oppressed.* The prophet also said, *Do you know,* Who is poor (*muflisan*)? The companions answered, *Poor is he who has no money or valuable thing (*dirham, mata'a*).* Then the prophet answered, *He is the poor in my ummat who comes to the day of last judgment with salat, fast, zakat, but he has scolded (*shatama*) someone, or defamed (*qadhafa*) someone, or taken away someone's goods, killed someone, or beat someone. Then his good deeds would be given to those people, and when all his good deeds would be finished before the repayment, then he would be given the bad deeds of the people whose rights he had violated, and finally he would be cast into hell.* The prophet speaks the truth.

Secondarily, I am expressing praise and gratefulness (*izhar-i mahmidat, shukr*) to you because it is due to you that many of the rules of the sharia are being spread in the magnificent city of Lahore, even in this bad time. And because of that the religion is getting stronger (*taquyyat-i din*) and the community is spreading (*tarwij-i millat*). I feel that the city of Lahore is the pole of guidance-giving (*qutb-i irshad*) for all the cities of India. It is as if the good and blessing (*khair, barakat*) of that city is penetrating (*sarya-st*) all the cities of India. If Islam spreads in Lahore, it would spread everywhere in a way. May Haqq (SWT) give you strength and support(*mu'wiyyad, nasir*), so be it (*bad*). The prophet said, *In my community, one group would always be on the truth openly. Whoever holds them back (*man khazalahum*) would not be able to harm them until Allah commands such. They would stay that way (until the day of resurrection). (*La yazalu ta'ifatun min ummati zahirina 'ala 'l-haqqi. La yadurruhum man khazalahum hatta ya'ti amru 'llahi, wa hum 'ala dhalika*).*

Since you were attached to the string that connects via love (*rishteh-i irtibat-i hubbi*) to the storehouse of gnosis (*ma'rifat panahi*), the location of focus (*qibla-i gahi*), our Khwaja (Baqi bi-'llah) Baqi bi-'llah) strongly, I wrote a few lines out of respect for that connection of love. What more can I write?

ps: The carrier of this letter of invitation to God (*hamil-i raqima'-i da'a*) is a good and pious man from a noble family. He is going to you for help. I hope that you would look at him graciously and fulfill his need.

May Allah grant you true felicity and eternal bliss (*dawlat-i haqiqi, sa'adat-i sarmadi*) in the measure of the reverence that God has granted the prophet and his noble progeny, on him and on his progeny be benedictions and peace-offerings (*bihurmati 'l-nabiyyi wa alihi 'l-amjadi, 'alaihi wa 'ala alihi, 'l-salawatu wa 'l-taslimatu*).

ps: I am sending Mir Sayyid Jamal al-Din with this invitation towards God (*da'wat, tabligh*), on behalf of this poor one

5.8 Maktub 1.77

To Jabbari Khan
Summary: Clarifying how the worship God (*khoda*) who is unqualified (*bechun, bechegunagi*).

All praise is to Allah. Peace be on his elect devotees. (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi*

[23] sufi saying

'lladhina 'stafa!

Beyond God, whomever you worship, he is nothing
He is luckless who chooses nothing

Ba'd az khoda'iy har cheh parastand, hech nist
Bi-dawlat ast an keh, beh hech ikhtiyar kard

The worship of God who is unqualified (*bechun, bechegunagi*) (JS) would [truly] take place when [the devotee] would be free from the slavery of *ma sewa* completely, so that he is face-turned towards none but the one-in-number person of God (*dhat-i ahadiyat*). Such a face-turning would be proven true when [the devotee] would equate pleasure and pain (*istiwa'i in'am va ilam*). [24]

Indeed, in the beginning, right after attaining this station, would be longed for (*marghub*) more fervently [than pleasure]. However, in the end (*akhir*), when the energy or effusion i.e. *faydh* starts flowing (*tafwidh*) [and the devotee attains the *hal* of surrendering to God] then whatever that comes from God is held to be most excellent and appropriate (*awla, ansab*). Whatever worship is done with longing (*shawq*) [instead of surrendering to God], in reality, that worship is the worship of the self (*khod*) [i.e. *nafs*]. And its intention is salvation (*najat*) from hellfire in the last world and pleasure to the self in paradise.

As long as you are captivated by the love of the self
It is a lie to call you a lover of God

Ta to darband-i khawishtan bashi
'Ishq-i gawiy duroghzan bashi

Attaining this felicity and condition (*dawlat, abasteh*) depends on having unbounded annihilation (*fana'-i mutlaq*), and such mindset (*tawajjuh*) is the evidence (*natija*) of *mahabbat-i dhati* and the preface to the manifestation of the elect Muhammadan friendhood (*muqaddama'-i zuhur-i walayat-i khassa'-i muhammadiya*). Attaining such a magnificent bliss (*ni'mat-i 'uzma*) depends on practicing his sharia perfectly (*kamal-i ittiba''-i shari'a'-i u*).

[24] refer to that maktub in Vol 3 where the Mujaddid speaks of these as his personal experience, while he was jailed and tormented by Emperor Jahangir

Now each prophet has been given a [unique] sharia through his own *nubuwwat* that is appropriate for his own *walayat*. And while in *walayat*, the prophet focuses his attention totally on the Haqq. On the other hand, when he descends onto *nubuwwat* to guide(*hidayat*) the humanity, he takes that light [of the (*walayat*)] along with him. And then they bring together all those perfections along with [a new perfection, i.e.] the perfection of face-turning onto the creation (tawajjuh-i khalq).

[Therefore, along this line, it can be said that] that above-mentioned light of *walayat* is the cause of [the prophet] realizing perfection on his station of *nubuwat*. It is for this reason that [Ibn Arabi] say that for each prophet, his *walayat* is superior to his *nubuwat*. Therefore, necessarily, for each prophet, his [unique] sharia is appropriate (*munasib*) to his [unique] *walayat*; if one follows that [prophet's unique] sharia, one would necessarily (*mustalazzim*) arrive on that [prophet's unique] *walayat*.

[Ibn Arabi claimed] that many of the followers of [prophet Muhammad] do not get any portion (*nasibi*) of his *walayat* in their lot, instead they are at the feet of the other prophets and they have portions from the *walayat* of those other prophets in their lot. In answer, I [the Mujaddid would refute them by pointing out] that:

1. The Muhammadan sharia comprehends (*jami'*) all the sharias.
2. [The Quran], the heavenly book sent down to him, comprehends all the heavenly books.
3. Consequently, to follow this [Muhammadan] sharia is said to be equivalent to following all the sharias [of all the prophets comprehensively].
4. Every individual, commensurate to his own receptivity (*isti'dad-i khod*), receives an interrelationship (*munasibat*) with a prophet [of the past] with whom he is related (*keh walayat-i u ra akhadha mikonand*).
5. Consequently, arriving on the walayat of any other prophet is like arriving on one of the parts of the Muhammadan walayat.

Now if one cannot arrive on the Muhammadan walayat, it is because one has short-comings

(*qusur*) in following him perfectly. Therefore, necessarily, Since there is difference in the shortcomings, there is difference in the walayat as well. If the perfect emulation of prophet [Muhammad] is in one's lot, the one would surely attain the Muhammadan walayat.

However, if a follower of another prophet's sharia receive the elect Muhammadan walayat, it might create some resistance (*i'tirad*). However, since it never happens, there is no scope for resistance. Praise be on Allah that he has blessed us with this [Muhammadan sharia]. This illuminated path and clearly-seen (*mubin*) sharia is called the *siratu 'l-mustaqim*. This verse proves it, *Indeed, you are among the prophets, on the straight path (*Innaka la-mina 'l-mursalin, 'ala siratu 'l-mustaqim*)*[25]

May Haqq (ST) grant us and you perfection in following his sharia perfectly, *salawat* and *salam* be on him, by the intermediation of the his friends who follow him perfectly, and his friends who are magnificent. Amin. (*Razaqana 'llahu subhanahu wa iyyakum, kamala 'ttiba'i shari'atihi, 'alaihi 'l-salawatu wa 'l-salam, bihurmati kummali atba'ihi, wa mu'azzami awliya'ihi, ridwanu 'llahi ta'ala 'alaihim ajma'ina, amina*).

Since the carrier of the letter of invitation of God is going to that area, I wrote a few lines and made the chain of love (*silsila'-i mahabbat*) vibrate.

Wa 'l-salamu 'alaikum wa rahmatu 'llahi subhanahu ladaikum.

5.9 Maktub 1.78

To Jabbari Khan
Summary:

1. Clarifying the meaning of *safr dar watn*, *sayr-i afaqi*, and *sayr-i anfusi*.

2. Clarifying that attaining this felicity and condition (*abasteh*) comes from following the [sunnat of] the master of the sharia [prophet Muhammad].

May the Haqq (SWT) grant us steadfastness (*istiqamat*) on the straight, wide and well-tested highway of the true sharia (*jadda'-i sharia't-i haqqa*) on its stem be *al-salawatu wa 'l-salamu wa 'l-tahiyyatu*. A few days ago, I returned from the journey to Delhi and Agra to my ever-familiar homeland (*watn-i maluf*) [in the city of Sirhind] and found comfort there. After returning to the homeland, if a journey takes place, then it is taking place within the homeland. This *safr dar watn* or "journey within the homeland" is an established principle (*wusul-i muqarrar*) of the great ones of the sublime Naqshbandi family, *qaddasa 'llahu ta'ala asrarhum*. In this tariqa, a little taste of *safr dar watn* can be tasted right in the beginning, as the "insertion of the end in the beginning."

For many in this tribe, if God wants, he may make them *madhdhub-i salik*, and cast them into *sayr*.[26] They complete the *sayr-i afaqi* through hard-to-do practices, and then go on to *sayr-i anfusi*, and find comfort there. The term *safr dar watn* is just another expression for this *sayr-i anfusi*.

> You may know this work as a great felicity
> I do not know whom God would give it to
>
> Iyn kar dawlat ast
> kanun ta karar sad
>
> Blissfully for those who have received bliss
> it is indeed blissful
>
> Hani'an li-arbab-i na'im
> na'imuha

Arrival onto this sublime bliss, and condition (*wusul-i iyn ni'mat-i 'uzma wa abasteh*) is concomitant to the emulation of [prophet Muhammad, salam] who is the prince of all the messengers, be they the earlier or be they the later messengers. Until one would lose himself in the sharia completely, and would decorate himself with the ornaments that are the stipulations and prohibitions [of the sharia], even the smell of that felicity would not enter his nostril. If one opposes the sharia even by the amount of a head of hair, and one still experiences states and ecstasies (*ahwal, mawajid*) then that should be considered *istidraj*, things that takes one step by step to ruin. Finally, that person would certainly be humiliated. Therefore, it can be concluded that one may not be saved (*khalasi*) without

[25] Quran.Yasin.36.3

[26] there is one word after sayr I cant read???

the emulation of the beloved of the lord of the cosmos (*ittiba'-i mahbub-i rabbi 'l-'alamin*). The few days of life that we have left should be spent according to the good-pleasure of the Haqq (SWT). What pleasure is there if the master is displeased with man's activities? Be it in detail or be it in summary, the Haqq is aware of all man's activities, and he is ever-present and ever-seeing (*hadir, nazir*). Therefore, one should be embarassed [to do any bad deed].

For example, if one learns that an observer is observing his bad deeds then one would not do any bad deed in his presence, because one does not want that an observer becoems aware of one's bad deeds. Strange! One knows that God is present and seeing, still one does not fear him. What type of Muslim is he? He does not even give God as much weight as that observer? May Allah (S) deliver us from the harm from our nafs, and from the damage of our deeds (*Na'udhu bi-'llahi subhanahu min shururi anfusina wa min sayyi'ati a'malina*).

The prophet has said, *Renew your faith by the verse* La ilaha illa 'llah *(*Jaddidu imanakum biqawli *La ilaha illa 'llah).*[27] Following that hadith, one should renew one's faith by that sublime verse at every moment. And he should turn his face towards and return (*tawajjuh, inabat*) to God from all his activities that displease God. Maybe there would not be an opportunity to repent later. The prophet said, *The procrastinators are ruined (*Halaka 'l-musawwifuna*).*[28]

That is, those who keep on saying "We would do it in the future", or "we would do it later" and thus procrastinate, they would be ruined. You should consider the leave you have been given a spoil of war, and spend in doing only acts that please him. Getting the opportunity to repent is a magnanimous grace of the Haqq. Keep on asking him for it. You should seek help from those dervishes who have put their feet firmly (*qadm-i rasikh*) on the sharia and teach (*shanasand*) people about the the world of realities (*'alam-i haqiqat*). Only then the grace of the Haqq would manifest via their intermediation, and would attract (*jadhb*) you to the person of God the holy himself (*janab-i quddus-i khod ta'ala*), so that there is no question of opposing the sharia. If there is opposition even by the amount of the tip of a hair, there is danger (*khatr*) in it. Therefore, you should block all the paths of opposition.

You may know this work as a great felicity
I do not know whom God would give it to

Iyn kar dawlat ast
kanun ta karar sad

You should never blame any friend of Allah, especially your own pir from whom you are receiving effusion and light (*faydh, nur*). Instead, you may consider doing so to be lethal poison. Writing more would be bothering you. I wrote a few lines as we are linked through a string of love. Hopefully it would not bother you.

ps: I am inconveniencing you for Mulla 'Umar and Shah Hasan. They are from aristocratic families who are hoping to find employment from you. I hope that you would give them appropriate jobs. Ismail is also going to you in this purpose. He is penniless, and he is hoping for an appropriate job. I would not inconvenience you any more. *Wa 'l-salamu wa 'l-ikram.*

5.10 Maktub 1.79

To Jabbari Khan
Summary: Clarifying that

1. this illuminated sharia comprehends (*jami'*) all previous sharias.

2. observing the rules of this sharia comprehends observing the rules of all the previous sharias.

5.10.1 Muhammadan sharia comprehends all other sharias

May Allah (*ta'ala*) keep us firm and steadfast (*thabit, istiqamat*) on the straight, wide and well-tested highway that is the Mustafan sharia, and make us totally face-turned (*bi-'l-kulliyat mutawajjih*) towards his holy person. It is indeed settled that Muhammad the rasul of Allah comprehends all the perfections that are in the names and the attributes, and he is the their true (*bar sabil-i i'tidal*) locus of manifestation (*mazhar*). Consequently, the

[27] hadith
[28] hadith

book that has been revealed to him is the gist (*khulasa*) of all other heavenly books that has been revealed to the other prophets, and the sharia that has been revealed to him is the cream (*zubdat*) of the other sharias.

Similarly, the practices that this sharia prescribes have been selected from the previous sharias, instead from the practices of the angels [even], as some of the angels have been prescribed to do bowing (*ruku'*), some to do prostration (*sujud*), still some others to stand (*qiyam*).

In the same way, among the communities of the previous prophets, some have been prescribed namaz in the morning, and some others have prescribed namaz at different times. From the previous communities and the angels who have realized nearness to God (*muqarrabin*), the practices that are the gist and the cream (*khulasa, zubda*) have been collected and included in this sharia.

Therefore, to testify (*tasdiq*) in this sharia and to perform its practices is really to believe and practice all the previous sharias. Therefore, necessarily, those who believe in this sharia is the best community. On the other hand, to deny this sharia, and not doing the practice dictated by that sharia is to deny all the previous sharias.

In the same logic, to deny the prophet is to deny all the perfections of the name and attributes. And to testify for him is to testify in all those [perfections]. Consequently, necessarily, those who deny the prophet and this sharia are worse than all the prophetic communities. This explains why God has said, *Arabs are strong in standing against the faith, and in hypocrisy (*Al-a'rabu ashaddu kufran wa nifaqan*)*[29]

> Muhammad the Arab is the honor of both the worlds
> Whoever is not dust at his door, dust would be on his head
>
> Muhammad 'arabi k-abaru'-i har do sar-ast
> kasi keh khak-i dar-ash nist, khak bar sar-i u

Praise be onto Allah who is the possessor of this bliss and boon (*Al-hamdu li-'llah dhi 'l-in'ami wa 'l-minnati*)! Good that a positive belief and a perfect feeling of certitude (*husn-i i'tiqad, kamal-i iyqan*) is being observed in you towards this sharia and the master of this sharia. It is your long-time habit to be remorseful for whatever is bad in you. May Allah increase it even more.

ps: Secondarily, let me present before you that the bearer of this letter is Mian Shaykh Mustafa is a progeny of Qadi Shuraih. Their fore-fathers immigrated to India. In the past they had many sources of income. Now he unable to support himself, and so is going to you for help in entering the army. He is carrying his testomonials and letters of recommendations. I hope that he would find peace from you. I am sorry for bothering you. Please recommend him to the people in authority in such a way that they are satisfied with him, and his purpose is accomplished. And peace.

5.11 Maktub 1.80

do it To Mirza Fathu 'llah Hakim
Summary:

1. Clarifying that the sect that is the mainstream Sunni community is the sole sect, out of the seventy-three sects, that would realize salvation
2. slandering the deviant sects

May Haqq (SWT) grant us steadfastness onto the straight, wide and well-tested highway of the Mustafan sharia (salam).

> This is the work
> all else is in vain
>
> Kar-i iyn ast
> Ghayr iyn hameh hech

5.11.1 Only those who follow the companions would be saved

[It is only the Sunni sect that would be saved, although] each one of the seventy-three sects claim to follow the sharia. Each one firmly believes that their sect would be saved. *Each sect is happy with what it has (*Kullu hizbin bima ladayhum farihuna*)*[30]. The truthful prophet has described how

[29] Q.

[30] Quran

to differentiate that one saved sect from the others, and that is, *those who are on the path that I and my companions are on (*alladhinahum ‘ala ma ana ‘alaihi wa ashabihi*)*[31].Here the master of the sharia has mentioned the companions although mentioning him alone would have been enough. He may have done so, so that all are aware that the path of the companions is his path, and salvation in the last world, and following them is required for salvation. It is as the Haqq (S) has stated, *He who obeys the messenger, definitely he obeys Allah (*Man yuti‘i ’l-rasula, faqad ata‘a ’llah*)*[32]. Therefore, obeying (*ata‘at*) the rasul is identical to obeying the Haqq himself, and similarly refusing to obey the rasul is identical to refusing to obey the Haqq. Those who consider obeying God (*khuda*) contrary to obeying the rasul, the Haqq has described their state and ruled them to be out of the folds of Islam, e.g. *They want to differentiate between [the instructions] of Allah versus his prophet, and they say,* we believe in some of it, and deny some of it*, and they want to find a loop-hole in what is a straight path. They truly deny the faith. (*Yuriduna an yufarriqu bayna ’llahi wa rusulihi, wa yaqulawna nu’minu biba‘din, wa nakfuru biba‘din, wa yuriduna an yatakhidhu bayna dhalika sabilan. Ula’ika humu ’l-kafiruna haqqan*)*[33].

Consequently, we conclude that a claim of following that master (*‘alaihi ’l-salawatu wa ’l-salamu*) without following the companions (*ridwanu ’llahi ta‘ala ‘alaihim ajma‘in*) is false, instead such a taking up [the following of the prophet without following the prophet] is truly identical to the defiance of God (*ma‘siyat*). How can one save oneself by going along this contrary path (*tariq-i mukhalif*)? *And they calculate that they are onto the real thing. Take note! indeed, they are liars. (*Wa yahsabuna annahum ‘ala shayyin. Ala! Innahum humu ’l-kadhibun*)*[34]. Their situation is like this [abovementioned] verse. There is no doubt that the congregation which strictly follows the noble companions is the Sunni community, and as a result that is the community of salvation. Those who curse (*ta‘an*) the companions are indeed deprived of following them, e.g. the Shia and the Khawarij.

However, the Mutazila is also a newly-arrived sect (*madh-hab-i muhdath*). Wasil ibn ‘Ata is the leader (*ra’is*) of this sect. And he was a disciple of Imam Hasan Basri (*radi ’llahu ta‘ala ‘anhu*). He had put a level in-between faith and faithlessness called *wasta* and for that he became separated from the Imam. Noting his condition, Imam Hasan said, *He left us (*i‘tazala ‘anna*)*. You should look towards all the other sects in the same light.

5.11.2 Honoring the companions

To defame (*ta‘an*) the companions is to defame the prophet himself. *He who does not safeguard [the honor] of the companions, he does not have faith in the prophet himself (*Ma amana bi-rasuli ’llahi, man lam yuwaqi as-habahu*)*[35]. It is because blaming the companions finally returns on their master the prophet himself. May Allah protect us from having such bad beliefs (*Na‘udhu bi-’llahi subhanahu min hadha ’l-i‘tiqadi ’l-su’i*). Additionally, it is through the narrations from the companions that we have received all the rulings of the sharia. If they are defective (*mat‘un*), then their narrations would be defective as well. Such [infallibility in conveying] the narration is not limited to a few companions, instead they all were equal in justice, truthfulness and reliableness in conveying the rules of the sharia (*‘adalat, sidq, tabligh*). As a result, if one finds fault with even one of them, it would be tantamount to finding fault with the sharia itself. May Allah (S) save us from it (*Wa ’l-‘iyadhu bi-’llahi subhanahu minhu*).

The defamers may say, *We also follow the honorable companions. However, it is not required to follow all of them, or even it is not possible since they all follow different opinions and paths.* Then we would answer that only then one would attain the benefit of following [the companions] when one also refrains from denying of defaming the others at the same time. If at the same time, one is denying some of them, and one is following some of them, then that would not be considered as *following them.* For example, the case of [the fourth caliph] Hazrat ‘Ali may be considered:

> He has honored the other three caliphs, and has taken bayat upon their hands. In such a situation, if one denies the other three caliphs, but claims to follow Hazrat

[31] hadith
[32] Quran
[33] Quran
[34] Quran
[35] saying

> ‘Ali, than it would a sheer deception, since denying the other three caliphs would really be denying Hazrat ‘Ali and disobeying what he said or what he did.

It is lack of intelligence to predicate *taqiya* onto the *lion of Allah (*asadu ’llah*)*. [The Shias claim:]

> Hazrat ‘Ali was the lion of Allah. And he had realized perfection in the knowledge of God (*kamal-i ma‘rifat*). And he was brave (*shaja‘at*). Still, he hid his hatred (*bughd*) for the three caliphs in his inner realm (*mubtan*) for thirty long years. And publicly told (*izhar*) others what he did not believe. And remained in their companionship with hypocrisy (*nifaq*).

Can a man of true intelligence ever believe this? You should not suspect such type of [extreme] hypocrisy even in the case of common Muslims, so it is impossible that Hazrat Ali was such a hypocrite. Still for the sake of arguments, we may assume it. But how would the opposers answer when the prophet himself had honored and revered (*ta‘zim, tawqir*) the the three caliphs, and have given them superiority (*buzurg*) from start to finish (*ibtida, intiha*). The question of hypocrisy does not arise there [in the case of the prophet, because] it is wajib on the prophets to propagate the truth (*tabligh-i haqq*). So they may not employ *taqiya*. Allah has said, *O you the rasul! Propagate with what has been sent down unto you from your lord, for if you do not do it, you would not be propagating [that is the mission] of your prophethood, and [if the unbelievers torment you for spreading your message] Allah would safeguard you from [such evil] people (*Ya ayyuha ’l-rasulu! Balligh ma unzila ilaika min rabbika, fa-in lam taf‘al, fa-ma-ballaghta risalatahu, wa-’llahu ya‘simuka mina ’l-nasi*)*[36].

[What the Shia accused the prophet with is the same thing that] the unbelievers used to accuse him of. And the unbelievers used to say that the prophet made only those revelations public (*izhar*) that he agreed with, and those he did not agree with, he kept them hidden. However, it is a decided opinion that it is impermissible to keep any prophet standing on his mistake, because otherwise there would be disturbance (*khalal*) in his sharia. So since the prophet had always honored and revered (*ta‘zim, tawqir*) the three caliphs, they should be still be always honored.[37]

Let me proceed to the gist of the matter, and answer the opposers even more clearly, and say that *It is incumbent to follow all the companions in the trunks (*usul*) of the sharia*. They do not have any difference in opinion in the trunks, when they do differ, they differ only in the branches of the sharia. Therefore, if one blames (*ta‘in*) some of the [companions], one would be deprived of following the whole congregation [of the companions.] Yes! Shia and Sunni], they both share the same kalima. Still if [the Shia] deny the masters of the religion (*inkar-i akabir-i din*) [who are the companions], its curse (*shumi*) would [ruin the unity behind the common kalima and] cast them into disunity (*ikhtilaf*). In another way, if one denies the speaker, one denies what is spoken as well.

Another point is that it is the companions who have propagated all the rulings of the sharia, and as a result, all of them are believers. From each one of them, certainly some ruling of the sharia have reached us, and from each one of them, a verse or two of the Quran has been collected. Consequently, if one denies anyone of them, it would be denying that what has been received from their [entire congregation]. So he who denies, he would be unable to observe the entire sharia. How would he be saved? As Allah has stated, *Do you believe in some part of the book, and deny some of it? If so, for him among you who acts like that, what would be the recompense in the temporal life, and on the day of resurrection? Except that he would be tormented severely (*Fa-tu’minuna biba‘di ’l-kitabi wa takfuruna biba‘din? Fa-ma jaza’u man yaf‘alu dhalika minkum illa jizyun fi ’l-hayati ’l-dunya, wa yawma ’l-qiyamati, yaradduna ila ashaddi ’l-adhabi *)*[38].

Denying the companions is denying the Quran

In addition, I would point out that the noble Quran [is commonly regarded as] collected by Hazrat Uthman, but it was originally collected by Hazrat Siddiq and Hazrat ‘Umar Faruq. On the other hand,

[36] Quran

[37] lit., *ta‘zim i ishan az khata masun bud wa az zawal mahfuz*) ie honoring them should be defended from being improper

[38] Quran

Hazrat ‘Ali never collected the Quran. Therefore, it can be deduced that denying [Hazrat Abubakr, ‘Umar or ‘Uthman] would be tantamount to denying the Quran itself. May Allah (S) save us from denying [Hazrat Abubakr, ‘Umar, ‘Uthman or the Quran] (*‘Iyadhan bi ’llahi subhanahu*). Once someone had asked a high-ranking Shia alim, *The Quran was collected by Hazrat ‘Uthman. So how can you believe in this Quran?* He answered, *We see no good (*maslahat*) in denying it as that would create confusion (*barham*) in the religion.*

All the companions unanimously supported Abubakr

I would also say that no wise man (*‘aqil*) would permit (*tajwiz*) that on the day of passing away (*rihlat*) of the prophet, his companions would be unanimous on a wrong (*batil*) thing. It is indeed true that thirty three thousand companions gathered there on that day, and all of them took bayat at the hands of Hazrat the Siddiq voluntarily and longingly (*bi-taw‘, raghb*). It is impossible that all these companions of prophet would be unanimous on misguidance (*dalalat*). In summary, it is impossible Also take note of what Hazrat the prophet had said, *My community would never be unanimous on misguidance (*Tajtami‘u ummati ‘ala ’l-dalalati*)*[39]. Hazrat ‘Ali delayed initially [for several days before taking bayat], and it happened because he was not invited to the consultation (*mash‘ura*) [to select the caliph]; for he himself had said, *I was angered because I was ignored from the consultation . However, I indeed know that Hazrat Siddiq is the best (*khayrun*) among us. (*Ma ghadibna illa li-ta’akhkhirna ‘ani ’l-mushwurati, wa inna lana‘lamu anna Aba bakrin khayrun minna*).*[40] And [Hazrat ‘Ali] was not invited to the the consultation due to a reason, e.g. to console (*tasliyat*) the prophet’s family immediately after the calamity struck (*fi sadmati ’l-ula mina ’l-musibati*). [Maybe because had he not been with them, they might have become very disturbed and there would have been none to console them.]

[39] hadith
[40] hadith

Disputes between the companions were not *nafsani* but *ijtihadi*

The disputes (*ikhtilaf*) that happened among the companions of the prophet did not come from the appetites (*hawa*) of their *nafs*, for their blessed *nafs* had already become purified (*tazkiya yafteh budand*), and their instigatingness had been metamorphosed into peacefulness (*az ammaragi be-itminan*). And their appetites had been made to follow the sharia. Instead, the disputes happened due to their errors in ijtihad, and for the sake of truth. As a result, they have received one measure of merit for their errors, and two measures for their correctness. Therefore, it is incumbent on us to stop our tongues from oppressing them, and to remember them in a positive light.

Shafi‘i on the election of Abubakr

Hazrat Imam Shafi‘i (*radiya ’llahu ta‘ala ‘anhu*) has said, *When Allah has kept our hands pure from their blood, we should keep our tongues pure as well.* The Imam also said, *After the prophet had passed away, the companions became felt helpless (*idtarra*). At that time, they could not find anyone better than Hazrat Siddiq under the canopy of the heavens. So they appointed him as their guide, and surrendered to his supervision (*fa-wallawhu raqabahum*).* It is clear from it that Hazrat ‘Ali did not do any sort of *taqiya* whatsoever. Instead, he took bayat to Hazrat Siddiq with good-pleasure (*rida*).

ps: Mian Saydan, the son of Mian Shaykh Abu ’l-Khayr is the son of a master. He had gone to the journey to Deccan with you. He hopes for your beneficence. Mawlana Muhammad ‘Arif is also a student of the religious sciences and the son of a master. His father was titled Mulla. He has come for help in securing his livelihood. He is hoping for your favors. *Wa ’l-salamu wa ’l-ikram.*

5.12 Maktub 1.81

5.13 Maktub 1.82

5.13.1 Heart being peaceful

To Sikandar Khan Lodi
Summary: Clarifying that the peacefulness of the

heart (*salamati*) does not form its form until it forgets all that lie beyond (*ma sewa*) the Haqq (JA). And this forgetting is called *fana'*, annihilation.

May the Haqq (SWT) always keep us with himself, and does not let us go to the others, commensurate to the reverence possessed by the prince of men who is free from short-sightedness, on him and on his progeny be the most excellent benedictions and the most perfect peace-offerings (*Bihurmati sayyidi 'l-bashari 'l-mutahhari 'an zaighi 'l-basar, 'alaihi wa 'ala alihi, mina al-salawati afdaluha wa 'l-taslimati akmaluha*).

What is imperative on us and you is (to heal and) pacify (*salamati*) the heart (so that it is protected from attraction of) that what is other than the Haqq (S) (*ma dun-i haqq, subhanahu*). This (healing and) pacification (*salamati*) would be realized when the heart would have no room there for anyone else save the Haqq (SWT). And having no room there for everything else depends on forgetting all that is beyond (*ma sewa*) God. This noble tribe (of sufis) has universally (*ba-lfard*) call this (state) *fana',* annihilation. (This forgetting is so complete) that even when you try hard with artificial measures (*bitakalluf*) to bring the other into the heart, still (thoughts on others) would not come in there.

Until one reaches this level (*martaba'*), it is impossible for the heart to be (healed and) realize inner peace (*salamati*). These days this *state (of peaceful heart) (*nisbat*)* has become as rare as the phoenix. Even that, if I talk about it, many would not believe it.

Luckily for those who revel in luxury
they would get luxury
As for the passionate lovers among the poor ones
whatever they gulp down

Hani'an li-arbabi 'l-na'imi
na'imuha
Wa li-'l-'ashiqi 'l-miskini
ma yatajarra'u

[41] What more is there to write? And peace.

[41], A

5.14 Maktub 1.83

To Bahadur Khan

Summary: Inducing (*tahrid*) the bringing of the *jam'iyyat*, peacefulness, of the inside and the outside (*zahir, batin*) together with the sharia and the haqiqa.

By the intermediation of the prophet, may Haqq (SWT) grant (*arzani*) us salvation from scattered (*shatta*) attraction to various subjects (*ta'alluqat-i shatta*), and instead make us captivated to him own holy being (*janab-i quddus-i*) in its totality (*bekulliyat*), in the measure of the reverence that the prince of the sent ones, on him and on his progeny and on them be the best benedictions and the most perfect peace-offerings, has. (*bihurmati sayyidi 'l-mursalina 'alaihi wa 'ala alihi, wa 'alaihim, mina 'l-salawatu afdaluha, wa mina 'l-taslimatu akmaluha*).

Whatever looks beautiful but lacks a passionate love for God
Although you may be singing its praise, it would kill the soul

Har cheh juz 'ishq-i khuda'-i ahsan ast
gar shukr khurdan bud jan kandan ast

Our foremost duty (*kar-i 'azim*) is to is to decorate (*arastan*) our outer side (*zahir*) by the outer practice of the bright sharia (*be-zahir-i shari'at-i ghurra'*), and to keep the inner realm (*batin*) (attached) with the Haqq (J'A) for every moment. Only God knows which fortunate man (*'aziz al-wujud*) would be ennobled (*musharraf sazand*) with these two magnificent blisses (*ni'amat-i 'uzma*).

In this time, it is hard-to-find or is even rarer than a *touchstone that turns things to gold* (*a'azzu mina 'l-kibriti 'l-ahmari*) to find both of these relationships (*nisbat*) together in someone, or even (only) to stand firm (*istiqamat*) on the body of the sharia alone.

May Haqq (ST), by his perfect generosity, grant us the charismatic act that is standing firm on emulating the noblest person among the earlier ones and the later ones. (*Haqq subhanu wa ta'ala az kamal-i karam-i khod istiqamat bar mutaba'ati sayyidi 'l-awwalina wa 'l-akhirina zahiran wa batinan karamat farmayad.*)

5.15 Maktub 1.84

To Saiyyad Ahmad Qadri
Summary: Clarifying that sharia and haqiqa are identical to each other. And the evidence of arriving onto *haqqu 'l-yaqin* is conformance to the knowledge of that station, and that is the knowledge of the sharia, etc.

May Haqq (SWT) grant (*arzani*) us firmness (*istiqamat*) on the straight, wide, and well-tested highway of the sharia. And make us aspire to be face-turned towards his holy being completely (*hamgi*). And make us completely separated from ourselves (*marra be-tamam az ma*). And make us completely turn our faces away from everything but him, commensurate to the reverence that is deserved by the prince of men who is pure from short-sightedness, *'alaihi wa 'ala alihi mina 'l-salawati afdaluha, wa mina 'l-taslimati akmaluha, wa 'ala alihi wa ashabihi ajma'ina. Amin.*

> Whatever that is discussed on the Beloved
> It is most pleasant
>
> Az harcheh mirdad sukhn-i dust
> Khwushtar ast

Whatever is said about the beloved, it is not his [true] description. Still, it has some sort of inter-relationship (*munasabat*) with him [God]. For that reason, I am considering that inter-relationship to be a priceless thing (*mughtanam*), and have dared (*jur'at*) to describe it (*zaban darazi minamayad*).

The purpose (*maqsud*) of the sharia and the purpose of the haqiqa are identical to each other, and truly they are not separate from each other. The difference is [merely superficial], e.g. being undifferentiated or differentiated (*ijmal, tafsil*), proven via demonstrative proof or derived via unveiling (*istidlal, kashf*), being hidden or being witnessed (*ghaibat, shahadat*), done effortfully or effortlessly (*ta'ammul, 'adam-i ta'ammul*) etc.

The same rules and knowledge (*ahkam, 'ulum*) that is known via the illuminated sharia initially, that same knowledge is realized via unveiling (*munkashif*) when one realizes the haqiqa (*tahqiq-i haqiqat*) of *haqqu 'l-yaqin*. And the hidden thing becomes the witnessed thing (*az ghaibat be-shahadat*). The hardness of the deed and the need for intermediation of means to do the deeds (*tabaththum-i kasb, tamahhul-i 'aml* is eliminated (*az miyan bar-makhizad*). The evidence of arriving on the haqiqa (*'alamat-i wusul be-haqiqat*) of the *haqqu 'l-yaqin* is the conformance of the science (*'ulum*) of that [alleged] station [of *haqqu 'l-yaqin*] to the science of the sharia. If there is a difference by the amount of even a head of a hair, it is proven that he has not yet arrived on the ultimate haqiqa (*haqiqatu 'l-haqa'iq*).

Whenever a sufi shaykh had a knowledge or practice that opposed the sharia, it happened because he was intoxicated temporarily (*sukr-i waqt*). Temporary intoxication may happen only in the middle of the sufi path. Those enders who have reached the end of the ends (*muntahiyan-i nihayat al-nihaya*), they are all sober (*sahwa*). They themselves determine the period of time that they are predominated [i.e. intoxicated] (*waqt-i maghlub*), and their exalted perfections control their intoxicated-states and stations-of- intoxication (*hal, maqam*).

> Sufi comes to be the son of the period of time, *ibnu 'l-waqt* when you compare
> Whereas the *safi* is free from the period of time or state, *waqt wa hal*
>
> *Sufi* ibnu 'l-waqt amad dar mithal
> Lekin, *safi* farigh ast az waqt va hal

Therefore, it is realized that to oppose the sharia is the evidence of failure to arrive on the true understanding (*haqiqat-i kar*) of the matter. Some sufi shaykhs have written, *Sharia is the chaff of the haqiqa, and haqiqa is the pith of the sharia.* This expression shows that that those shaykhs are lacking in stability (*biy-istiqamati*).

Still, it may be rationalized by interpreting that the undifferentiated (*ijmal*) sharia can be compared to the chaff when the differentiated (*tafsil*) haqiqa is the pith. And sharia derives from logical proof (*istidlal*). Consequently, proof-derived sharia is the chaff where the kashf-derived haqiqa is the pith . However, the masters with stability (*akabir-i mustaqim*) do not that it is proper to employ such confusing expressions. And they do not talk about any difference between the sharia and haqiqa apart from [sharia] being undifferentiated (*ijmal*) versus [haqiqa] being differentiated (*tafsil*), and [sharia] being proof-derived (*istidlal*) versus [haqiqa] being *kashf*-derived.

Someone once asked Hazrat Khwaja Naqshband (*quddisa sirruhu*), *What is the purpose of* sayr *and*

suluk *i.e. following tariqa?* He answered, *So that the undifferentiated (*ijmal*) knowledge gets differentiated (*tafsil*), and what was derived via demonstrative proof (istidlal) gets derived via unveiling (kashf).*

May Allah (S) grant us firmness and steadfastness on the sharia, in knowledge and action, benedictions of Allah and peace on its owner *Razaqana 'llahu subhanahu 'l-thabata wa 'l-istiqamata 'ala shari'ati, 'ilman wa 'amalan, Salawatu 'llahi ta'ala, wa salamuhu 'ala sahibha.*

ps: The carrier of this letter of invitation to God Mian Shaykh Mustafa Shuraihi is the progeny of Qadhi Shuraih. His ancestors were great masters (*buzurg*). He used to get a stipend from the emperor, and he had many other means of support. These days he has become unable to support himself. He is going with testimonials to the cantonment [for a job in the army.] Please keep an eye on him, so that he may earn a livelihood in peace. Writing more would not be proper.

5.16 Maktub 1.85

To Mirza Fat-hu 'llah Hakim
Summary: On encouraging taking up wholesome practices especially discharging the duty of salat in congregation

May Allah (S) grant us the ability to live in a way that pleases him (*Waffaqakumu 'llahu subhanau li-mardiyyatihi*).

Man has no alternative but to rectify his creed, and in the same way, he also has no alternative but to practice wholesome deeds. And discharging the duty of salat is the worshipful act that is the most comprehensive and brings one closest to God (*jam'itarin, muqarrib*). The prophet said, *Namaz is the foundation of the religion. Whoever establishes it, he establishes the religion, and whoever leaves it out, he leaves the religion out (*Al-salawatu 'imadu 'l-dini. Fa-man aqamaha, fa-qad aqama 'l-dina, wa man tarakaha, fa-qad hadama 'l-dina*)*[42]. Whom Allah grants the opportunity to recite namaz every day, he keeps him away from bad and blameworthy deeds (*fahsha', munkar*). Its proof the this verse, *Indeed, salat keeps one away from vile and forbidden deeds* Inna 'l-salata tanha 'ani 'l-fahsha'i wa 'l-munkari[43].

So it can be concluded that a salat that lacks those qualities is merely the outer form (*surat*) of salat — it lacks the inner essence or reality (*haqiqat*). However, until the reality is attained, outward salat may not be rejected. That what is not attained in its entirety, should not be discarded in its entirety (*Ma la yudraku kulluhu, la yutraku kulluhu*). It would not be surprising if God who is the most generous of the generous ones (*akram al-karim*) gives the form the credit of the reality. Therefore, it is incumbent on all of you to to persistently (*muwazabati*) pray the salat everyday in congregation with humility and submissiveness (*'l-khushu'i wa 'l-khudhu'i*), for it is the cause of salvation and success (*sababu 'l-najati wa 'l-falahi*). God has said, *Indeed that believer succeeds who is humble in his salat (*Qad aflaha mu'minuna 'llazinahum fi salatihim khashi'una*)*[44]

That which is done in the face of obstacles (*mukhatara*) is the truly valuable deed. For example, if the soldiers show just a little bravery before a strong enemy, it is very valuable. Or wholesomeness (*salah*) in youth is very creditable as the youth has restrained himself and remained wholesome despite the predomination of the appetites of the *nafs* (*wujud-i ghalba-i shahwat-i nafsani*). The companions of the cave were given high rank for making a single instance of emigration in the face of opposition to the religion. It says in the hadith, *To worship in the time of difficulty is [as pious an act as] emigrating to me (*'Ibadatun fi 'l-harji ka-hijratin ilaiyya*)*[45]. Therefore, it is the presence of obstacles that makes the action meretorious.

What more can I write? Dear son! Shaikh Baha al-Din does not seem to like the companionship of the fakirs. He is attracted to wealthy people. He does not realize that their companionship is like lethal poison, their food cooked in ghee only worsens the darkness [of the soul]. Fear them. Warning! Warning! It comes in a sound hadith, *Therefore, those who are obsequious before a rich person due to his wealth, two-thirds of the religion goes away (*Man tawada'a li-ghaniyyin li-ghinahu, dhahaba thulutha dinihi.*)*[46] Therefore, woe to them who are obsequious before them due to their wealth,

[42] hadith

[43] Quran
[44] Quran
[45] hadith
[46] hadith.

they are liable to harm. *Wa 'llahu subhanahu 'l-muwaffiqu.*

5.17 Maktub 1.86

To a judge in the district of Jarq
Summary: Encouraging the longing for (*targhib*) for taking up wholesome deeds, especially discharging the duty of salat in congregation etc.

5.17.1 Healing the heart

By reverence of the prince of the prophet, may the most excellent benedictions, and most complete salutations and peace-offerings be on him and on his progeny, and on them. (*Bi-hurmat-i sayyidi 'l-mursalin, 'alaihi wa 'ala alihi wa 'alaihim, mina 'l-salawati afdaluha, wa 'l-tahiyyati wa 'l-taslimati akmaluha.*)

It is incumbent on us and on you to keep our hearts in inner peace (and free) (*salamati*) from captivation by things other than the Haqq (SWT). It should be freed in such a measure so that captivation for others does not circulate in one's heart at all. Even if one lives to be a thousand years old, still nothing else circulates there. It is because his heart has completely forgotten all others but God. This is the work, and all else is in vain.

ps: When we had met before, you told me that graciously, *If you need me in any important matter, let me know.* So I am informing you that Shaikh 'Abdullah Sufi is a pious man, and he has fallen in debt meeting his personal needs, and he is hoping for your help in clearing his account. And peace!

5.18 Maktub 1.87

To Pahlwan Mahmud
Summary: Clarifying the felicity (*sa'adat*) when friends of God accepts (*qabul*) someone.

May Allah give you peace, and keep you standing firm on the straight, broad and well-tested highway (*jaddat*) that is the sharia, on its master be benediction, peace and salutation. (*sallamakumu 'llahu ta'ala, wa thabbatakum 'llahu 'ala jaddati 'l-shari'ati, 'ala sahibiha 'l-salawatu wa 'l-salamu wa 'l-tahiyatu*).

The first good news for your family is the coming of Mian Shaykh Muzammil. How can I describe the blessing of his companionship? How blessed is he whom the friends of Allah accepts? In addition, if (the friend) loves him and draws him near (*qurb*), then how excellent *mumtaz* is it? It cannot be even described! It is since others who sit with them are never evil.[47]

In a nutshell, you should consider their companionship a rare opportunity (*ghanimat*), and pay attention to the rules of proper conduct in dealing with them (*'adab-i suhbat*), only then you would gain much result. What more can I write? Peace in the beginning and in the end (*Wa 'l-salamu awwalan wa 'l-akhiran*).

5.19 Maktub 1.88

To Pahlwan Mahmud
Summary: Clarifying the bliss (*ni'mat*) when someone, with faith and wholesomeness (*iman, salah*) turns his black hair into white. And has fear predominating him in his youth, and in old age, has hope that the Haqq would be with him always (*hamwareh*)

May Haqq (SWT) always keep you with himself. How blissful is it when someone is able to turn his hair from black to white with faith and wholesomeness *iman, salah.*

It comes in the hadith, *He who grows old while in Islam, I forgive him (*Man shaba shaybatan fi 'l-islami, ghufiralahu*).* [48] You may give more weight (*tarjih*) to the 'hope (of salvation)' and let the uncertain knowledge of being forgiven (*zann-i maghrifat*) predominate (*ghalib*).Because, in youth, you should have more fear *khawf* and in old age, more hope (*raja'*). Peace in the beginning and in the end (*wa 'l-salamu awwalan wa 'l-akhiran*).

5.20 Maktub 1.89

done 2015 11 4 To Mirza 'Alijan
Subject: In consolation (*dar 'azzaparasti*)

5.20.1 In consolation of death

May Haqq (SWT) bestow (*arzani farmayad*) on you (the magnificent gift that is) standing firm (*is-*

[47] Refers to hadith
[48] hadith: ??

tiqamat) on the straight, wide and well-tested highway (*jaddat*) that is the sharia, benediction and peace and salutation on its master (*'ala sahibiha 'l-salawatu wa 'l-salamu wa 'l-tahiyatu*).

Man has no alternative but to face death as per the dictum, *Every soul will taste death (*Kullu nafsin dha'iqatu 'l-mawt*).*[49] So blessed is he whose life is lengthened and good deeds are multiplied (*Fatuba liman tala 'umuruhu, wa kathura 'amaluhu*).

Indeed, it is death with which those who are anxious to see their absent lover God (*mushtaq-an*), are consoled (*tasuli*), and it is the intermediary (*wasila*) through which lover reaches the Beloved *Whoever hopes to meet Allah, (tell him,)* Indeed the time of appointment with Allah is coming (*Man kana yarju lika'a 'llahi,* fa-inna ajala 'llahi la'atin)[50]

There are masters who have either

1. remained (*mandigan*) (in this world having received what they sought), or

2. been captivated by the felicity of the presence, and arrived on their intended destination (*giriftaran be-dawlat-i hudur-i be-matlab rasidgan*), (i.e. having been freed from the captivation of this world, and reached the last world).

Since they have died, the condition of the later ones and those who are attracted to this world is very bad and poor (*kharab, abtar*).

The elderly woman who had raised you and passed away now (*waliyyi ni'mati marhuma'-i shoma*), she was like a godsend (*mughtanam*) for the time she was present, but now what you should do it to return the help she did by helping her (*ihsan ba-ihsan*) and assist her by prayer and charity (*du'a, sadaqa'*)) ever-continuingly (*sa'at fa-sa'at*). Because——indeed the dead are like the drowned (*al-ghariqi*). He is always waiting (*yunatazinu*) for prayers from his own parents, brothers, friends to help him to add (*talhaquhu*) (to his own good deeds.) (*Fa-inna 'l-mayyita k-al-ghariqi. Yanutazinu da'watan, talhaquhu min abin aw ummin aw akhin aw sadiqin*).[51]

Also, when they die, ponder on your own (forthcoming) death, and take heed. You should tender yourself totally to the good-pleasure of the Haqq (*betamam khod ra bemardi'-i haqq*), and consider your worldly life as nothing but an equipment of deception (*mata'i gharur*). If God did give any value at all to worldly pleasure (*tamattu'at-i dunyawwi*), he would not have allowed giving even a pittance (*andak*) of it, even as little as the amount of the tip of a hair, to the unbelievers.

May exalted Allah allow us and you to turn away from that what is other than exalted Allah, and turn towards the holy person (i.e. God) via the intermediation of the prince of the prophets, on him, on his progeny, and on them be the best benedictions, and the most perfect peace-offerings, and peace, and grace (*Razaqana 'llahu subhanahu wa iyyakumu 'l-i'rada 'an ma sewa 'llahu subhanahu, wa 'l-iqbala ila janabi qudsihi behurmati sayyidi 'l-mursalina, 'alaihi wa 'ala alihi wa 'alaihim, mina 'l-salawatu afdaluha, wa mina 'l-taslimatu akmaluha, wa 'l-salamu wa 'l-ikramu.*)

5.21 Maktub 1.90

To Khwaja Qasim
Summary: Encouraging the longing for (*targhib*) for

1. being totally face-turned towards the Haqq (S), and the

2. attaining the felicity, and the condition (*husul-i in dawlat va abasteh*) of being face-turned and having a sincere attitude (*be-tawajjuh va ikhlas*) towards [the constituent masters of] this sublime Naqshbandi chain (*b-in tabaqa'-i 'aliya'-i Naqshbandiya' ast*) *qaddasa 'llahu ta'ala asrarhum.*

5.21.1 Turn your face towards the Naqshbandi tariqa

In the measure of the reverence that the prince of men, who is free from short-sightedness, has — on him and on his progeny be the most excellent benedictions, and most perfect peace-offerings — (*Bihurmati sayyidi 'l-bashari, 'l-mutahhari 'an zaighi 'l-basari, 'alaihi wa 'ala alihi mina 'l-salawati afdaluha, wa mina 'l-taslimati akmaluha*) in that measure may Allah show this lowly world, in the sight of your aspiration, as valueless. And instead

[49] Q.Al-'Imran.3.285
[50] Q.'Anqabut.29.5
[51] hadith

he may make the beauty of the last world embellished and decorated on the mirror of the inner realm.

Your respectful letter (*iltifat-nameh*), along with the valuable tributes, has arrived. You have shown favors to me. May Allah grant you a good compensation (*jazakumu 'llahu subhanahu khaira 'l-jaza'i.*) You may advise your close friends so that they concentrate on God with total focus, and turn away from all that is other than him. *This is the work, and all else is in vain (*Kar-i iyn-ast, va ghair in hameh hech*)*

These days attaining this magnificent felicity (*husul-i in dawlat-i 'uzma*) results from being face-turned and having a sincere attitude (*tawajjuh va ikhlas*) on this sublime tariqa of Naqshbandi masters. That what cannot be accomplished by hard training and difficult striving *(riyadat-i shaqqeh, mujahadat-i shadideh*), a single (instance of) companionship attains that, for the end has been inserted into the beginning in the tariqa of these masters. What they give in the first meeting (*awwal-i suhbat*), (sufis) who have reached the end (*muntahiyan*) do get it in their hands in their last step (in other tariqas.)

5.21.2 Fall in love with the Naqshbandi masters

The tariqa of these masters is the tariqa of the noble companions. (The high level (*darajat*) of perfection that) the honorable companions received in their first (instance of) companionship with the best of men (*khair al-bashar*), that perfection is rarely attained by the friends of his community even at their final stages (*nihayat*). In this tariqa, the end has been inserted in the beginning (*indiraj-i nihayat dar bidayat*). Therefore, it is incumbent on you to attain the love of these masters. Therefore, indeed is the foundation of matters (*fa-innaha milaku 'l-amri*).

And peace to you, and all the rest who follow the path of guidance, and take up following the Mustafa, on him and on his progeny be benedictions and peace-offerings (*Wa 'l-salamu 'alaikum, wa 'ala sa'ir-i mani 'ttba'a 'l-huda, wa 'ltazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi, al-salawatu wa 'l-salamu.*)

5.22 Maktub 1.91

To Shaykh Kabir
Summary: Clarifying that:

1. correcting the creed, and taking up the practice of wholesome deeds, are the two wings needed to fly in the world of holiness
2. the purpose of the practice of the sharia, and the states of haqiqa (*a'mal-i shari'at, ahwal-i haqiqat*) is purifying (*tazkiya*) the *nafs* amd cleansing (*tasfiya*) the heart.

5.22.1 We need creed, practice and sufism

May Exalted Allah keep us and you standing firm on the emulation of the illuminated sunna, on its master be benediction, peace, and salutation (Razaqna 'llahu subhanahu wa ayyakumu 'l-istiqamata, 'ala mutaba'ati 'l-sunnati 'l-saniyati, 'ala sahibna al-salawatu 'l-salamu wa tahiyyatu.)

Our duty is this:

1. First, we should rectify our articles of belief according to the doctrines (*ara*) of the ulama of mainstream Sunni community that is the saved sect.
2. Second, having learned the knowledge according to the science of jurisprudence (*fiqh*), we should practice according to that knowledge steadfastly.
3. Third, having acquired the two wings of faith and practice, you should strive to fly towards the world of holiness (*'alam-i quddus*) (by practicing a sufi tariqa.)

This is the work, and all else is in vain.

5.22.2 Purpose of sufism: Purifying the heart and the *nafs*

The purpose behind practicing the sharia, and (gaining) the states (*ahwal*) of tariqa and *haqiqa* is to purify the heart and the soul. Until the soul is purified and the heart pacified i.e. healed, true faith – on which salvation depends – would not be gained. The heart would be healed only when nothing but God could enter it at all. Even if a thousand years elapses, no thought (other than God)

could enter there. Because at that point in time, the heart completely forgets the other (than God i.e. *ma sewa.*)

Even if he is reminded purposefully, he fails to remember. This state is called annihilation, *fana'*, and this is the first step on this path. Without this (*fana'*), all is in vain. Peace in the beginning, and in the end (*Wa 'l-salamu awwalan wa akhiran.*)

5.23 Maktub 1.92

To Shaykh Kabir
Summary: Clarifying that peacefulness of the heart is in zikr, not in consideration (*nazr*) or logical proof (*istidlal*).

5.23.1 Zikr puts peace into the heart

May exalted Allah keep us and you standing firm on the sharia of the Mustafa, on its master be benedictions, peace, and salutation (*Thabbata 'llahu subhanahu wa ayyakum, 'ala shari'ati 'l-mustafawiyyati 'ala sahibiha al-salawatu wa 'l–salamu wa tahiyyatu*)!

*Take note! In the zikr of Allah, hearts find inner peace (*Ala! Bi-dhikrullahi tatma'innul qulubu.*)*[52] The path to pacify the heart (*itminan-i qalb*) is in zikr, not in intellectual deliberation or logical proof. (*nazr, istidlal*)

Leg of logic is a wooden leg
The wooden leg, stability it lacks

pa-i istidlal chubin bud
pa-i chubin sakht, bi-tamkin bud

Although there is no inter-relationship (*munasabat*) between God and man, still a kind of inter-relationship is attained via zikr. How can you compare dust with the lord of the lords? However, love grows from the inter-relationship between (the man) who chants the zikr (*dhakir*) with [God who is] the object of that zikr (*madhkur*). When the love is strong, then the heart attains inner peace; when the heart attains inner peace, it attains endless felicity (*dawlat-i abadi*).

Chant zikr as long as you live
A pure heart is created via zikr

Dhikr gu dhikr ta tera jan-ast
Paki dil ze dhikr-i rahman-ast

Peace in the beginning, and in the end (*Wa 'l-salamu awwalan wa akhiran*).

[52] Q.Ra'd.13.28

5.24 Maktub 1.93

To Sikandar Khan Lodi
Summary: Clarifying that you should devote every moment to zikr

5.24.1 Zikr: How to practice

After you do the five times a day prayers in congregation, and after you do the sunna (prayers that accompany them,) you should spend all your time in zikr of God. Be it while eating, or sleeping, be it while going, or coming, you should be chanting zikr. You have been informed on the method of the zikr, so practice according to that method. If there is any disturbance (*futur*) in the meditative-state (*jam'iyat*), first find the cause behind the disturbance, and then fix that defect. After that, humbly beseech the Haqq (SWT) to take away that darkness, and then chant zikr taking that shaykh as intermediary (*wasila*) from whom the zikr was taken. *And exalted Allah makes all difficult things easy. And peace (*Wa 'llahu subhanahu 'l-muyassiru kulla 'asira. Wa 'l-salam*).*

5.25 Maktub 1.94

To Khidr Khan Lodi
Summary: Clarifying that man has no alternative but to

1. correct the creed and
2. take up practing wholesome deeds, so that he can
3. fly in the world of realities with these two wings.

May Hazrat Haqq (SWT) grant us the ability to stand firm (*istiqamat*) on the straight, wide and well-tested highway of the Mustafan sharia, on its owner [the blessed prophet] be benediction, peace and greeting (*Hadrat-i Haqq subhanahu wa ta'ala*

'ala juddat-i shari'at-i mustafawiyya, 'ala sahibha 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu, istiqamat karamat farmayad).

That from which there is no escape, and what is necessary for you is:

1. To rectify the creed according to the required doctrines of the mainstream Sunni community that is the saved sect (*firqa'-i naziya'*) and they are indeed correct.

2. To take up the practice according to the rules of the science of jurisprudence (*fiqh*) after learning the rules of what are obligatory, incumbent, preferred, lawful, forbidden, disliked and questionable *fard, wajib, mustahab, halal, haram, makru', mushtaba'*.

3. To fly towards the world of realities (*be-'alam-i haqiqat tiran namayad*) if divine grace grants you that felicity. However, until you attain these two wings (of creed and practice,) reaching the world of holiness (*'alam-i quddus*) would be impossible.

   It's absurd, Sa'di, that the road of purification
   can be crossed without being at the feet of the Mustafa

   Muhal ast, Sa'di, keh rah-i safa
   tawan raft, juz' dar pa'-i mustafa

May exalted Allah keep us and you firm on emulating him (Muhammad the Mustafa i.e. the chosen prophet.) On him and on his progeny be benedictions, and peace-offerings. (*Thabbatana 'llahu subhanahu wa iyyakum 'ala mutaba'atihi, 'alaihi wa'ala alihi, al-salawatu wa 'l-salamu.*)

5.26 Maktub 1.95

To Sayyid Ahmad Bejwari
Summary:

1. On the idea that man is the all-comprehensive model (*nuskha'-i jami'a*), and similarly his heart is also created with the attribute of all-comprehensiveness (*sifat-i jam'iyyat*).

2. Explaining some intoxicated sayings from some sufi shaykhs proposing the vastness of the heart

3. Clarifying that sobriety (*sahw*) is superior to intoxication (*sukr*)

5.26.1 Man and heart are both all-comprehensive models

Man is a model that is all-comprehensive (*nuskha'-i jami'a*). Whatever that is in all the existent things (*mawjudat*), all that is established in the human body (*dar insan tanha*). [However, they are in two different formats:]

1. things of the contingent world (*'alam-i imkan*) are there in the heart as realities (*betariq-i haqiqat*), and

2. things of the necessary level (*az martaba'-i wujub*) are there as forms (*surat*).

As the prophet said, *Verily, Allah created Adam in his form (*Inna 'llaha khalaqa adama 'ala suratihi*).*[53]

Similarly, heart of man has the same comprehensiveness (*jam'iyyat*) [with respect to the human body]. Everything that is in the body of man, all of that is in the heart. And it is for this reason that it is called the all-comprehensive reality (*haqiqat-i jami'a*).

5.26.2 Vastness of the heart

Masters [who are intoxicated] have described the vastness (*was'at*) of the heart, due to this all-comprehensiveness, [in the following manner]:

> If the throne of God and all that is there is thrown at a corner of the heart of the *'arif*, the knower of God, then they may not even get noticed (*mahsus*). Because the heart [is so vast that it] comprehends all things that are *makani* or spatial i.e. limited by space, and *la-makani* or extra-spatial i.e. beyond space, [and that includes] the elements, the celestial spheres, throne, intellect, soul (*'anasir, aflak, kursi, 'aql, nafs*) etc. Now since the heart contains *la-makani* things, the *'arsh*, throne, and whatever that is in the *'arsh* carries no measure (*miqdar*) [of importance] before the heart. Although the

[53] hadith

> *'arsh* and whatever that is in it are vast (*wasa'at*), still they are within the circle of *makan*, space (*da'ira'-i makan*). A *makani* thing, however vast (*wasi'*) it may be, it is still constricted (*tang*) — it is incomparably less [vast than the ultimate form of vastness that is possessed by the] *la-makani* things.

In contrast, those masters who are sober (*arbab-i sahw*) (*qaddasa 'llahu ta'ala asrarhum*) know that these are intoxicated (*sukr*) sayings, and they result from not distinguishing between the real thing (*haqiqat*) and its replica (*anmudaj*). [They argue:]

> The exalted *'arsh* is the place where God is manifested completely (*mahall-i zuhur-i tamam*). Therefore, the *'arsh* is far above that which can be contained within the constricted heart. The *'arsh* that is manifested in the heart is not the real *'arsh*, it is merely a replica (*anmudaj*) of the *'arsh*. However, there is no doubt that that replica (*anmudaj*) is valueless when compared to the heart, because the heart contains numerous such replicas. The huge heavens, along with other things, can be seen in the small mirror, but it cannot be said that the mirror is more vast or expansive (*wasi'tar*) than the heavens. See! The reflection of the heavens that is seen in the mirror is small, but the real heavens (*haqiqat-i asman*) is not small.

This matter can be understood clearly through an example: There is specimen of the element earth from the planet (*kurra'-i 'unsur-i khak*) in man. Still, looking at man's all-comprehensiveness (*jami'iyyat*), it cannot be said that the body of man (*wujud-i insan*) is wider (*awsa'*) than the planet made of earth (*kurra'-i khak*).[54] Actually, the human body is far smaller than the planet earth. Those masters [who consider the heart to be wider than the *'arsh*] have said so taking mere replica [of the *'arsh*] to be the real thing.

It is in the predomination of intoxication (*ghalba'-i sukr*) that some masters [Ibn Arabi] have said that the Muhammadan comprehensiveness is more comprehensive than the comprehensiveness of God the ever-living (*jam'i muhammadi ajma' ast az jam'i 'l-hayy*) (*jalla sultanahu*), and this saying can also be interpreted along the above line. It is because they consider the prophet to comprehend both the realities of the contingent things, and the level of the necessary (*jami'-i haqiqat-i imkan va martaba'-i wujub*). As a result, they rule that the prophet's comprehensiveness is higher than God's comprehensiveness. Here, they have again ruled this [erroneous] way as they have [mistakenly] conceived the outer form as the reality (*surat, haqiqat*). [Ibn Arabi is wrong] because prophet Muhammad is the all-comprehensive-form of the *forms* of the necessary level (*jam'i-i surat-i martaba'-i wujub*), as opposed to being the necessary being itself (*haqiqat-i wujub*). On the other hand, Allah (*ta'ala va taqaddasa*) is the truly necessary being (*wajibu 'l-wujud-i haqiqi*). So if those sufi shaykhs differentiated between the reality of necessaryness and the form of necessaryness (*haqiqat-i wujub, surat-i wujub*), surely they would not have ruled such a [false] thing. No! Never! May God save us from the likes of such intoxicated [Ibn Arabesque] sayings. Instead, [the truth is that] Muhammad is the slave of God and he is limited and finite (*mahdud, mutanahi*) whereas God is unlimited and infinite (*ghayr mahdud, na-mutanahi*).

5.26.3 Sobriety (*sahw*) is superior to intoxication (*sukr*)

You may know that all the sayings of intoxication (*sukr*) are from the station of friendhood (*maqam-i walayat*) whereas all the sober (*sahw*) sayings comes from the station of prophethood (*maqam-i nubuwwat*). The perfect ones who follow the prophets (*'alaihimu 'l-salawatu wa 'l-taslimatu*), due to their sobriety (*sahw*), attain a portion from this station [of prophethood], in the method of prophethood (*betariq-i nubuwwat*) i.e. as a disciple receives from his master. The Bistamis consider intoxication as better than sobriety. This is for this reason that Shaykh Abu Yazid Bistami (*quddisa sirruhu*) has said, *My flag is higher than the flag of Muhammad (*Liwa'i arfa'u liwayi Muhammad*).* He held that his flag is the flag of friendhood and the prophet's flag is the flag of prophethood. The flag of friendhood comes from intoxication (*sukr*), whereas the flag of prophethood comes from sobriety (*sahw*) — it is for this reason that he considered

[54] Read note 1, p 86

his flag to be higher than the flag of prophethood.

It is on this understanding that many [e.g. Ibn Arabi] say that friendhood is superior to prophethood. They believe that the focus of friendhood is the Haqq, whereas the focus of prophethood is the creation (*khulq*). Certainly, focusing on the Haqq is superior to focusing on the creation. As a solution in this matter, many [e.g. Ibn Arabi] say, Wilayat *of the prophet is superior to his "own"* nubuwwat. It seems to me that even that is far from the truth. In *nubuwwat*, there is not only the focus on the creation, focus on the Haqq is also there. The prophet's inner realm (*batin*) is immersed in the Haqq while his outer (*zahir*) facade is immersed in the creation (*khulq*). Those who are completely absorbed in the creation are luckless. The prophets are the best in the creation, and so they have been given the best felicity. *Wilayat* is merely a part of *nubuwwat*, and *nubuwwat* is is the whole thing (*kul*). And therefore, *nubuwwat* is superior to *walayat*, be it the *walayat* of the friends or the *walayat* of the prophets. In the same way, soberness (*sahw*) is superior to intoxication (*sukr*), for just as there is *walayat* in *nubuwwat*, there is intoxication in sobriety.

Sobriety in the body that is the state of the common people is outside our discussion, for it is meaningless to claim that intoxication is superior to it. However, the sobriety in which there is intoxication, indeed that is superior to intoxication. The science of the sharia that comes from the level of prophethood is completely derived from sobriety. So whatever that opposes the sharia comes from intoxication. The intoxicated ones should be disregarded. It is the science coming from sobriety that may be followed, not the science from intoxication. May Allah keep us firm on the servile imitation of the sharia. (*Thabbatana 'llahu subhanahu 'ala taqlidi 'l-'ulumi 'l-shar'iyyati*) *'ala masdarha 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu*). May Allah shower mercy on him who says *Amin* after this supplication.

5.26.4 God is contained in the heart of the believers

In a sacred hadith, God says, *Neither the earth nor the heavens may contain me, but I am contained in the heart of my faithful slave (*La yasa'uni ardi wa la sama'i, wa lakin yasa'uni qalbu 'abdiya 'l-mu'min.*)*[55] What this containment means is the containment of the form (*surat*) on the level of necessaryness (*martaba'-i wujub*), not the reality (*haqiqat*). Because it is impossible [for God] to be incarnated (*hulul*) into [the heart], as it has been explained before.

Therefore, it is now clarified that in the expression "heart containing *la-makaniyyat*," the term "*la-makaniyyat*" refers to the *form (*surat*)* of the *la-makaniyyat*, not the *reality (*haqiqat*)* of the *la-makaniyyat*. Because [if the reality of the la-makaniyyat were indeed contained in the heart then] the *'arsh* and all that is in there would be valueless compared to [the heart, but the *'arsh* is not]. Instead, this property [of being the most valuable thing] uniquely belongs to the *reality (*haqiqat*)* of the *la-makaniyyat*.

5.27 Maktub 1.96

To Muhammad Sharif

Summary: On forbidding and rebuking (*mana', zajr*) the postponing or delaying (*taswif, ta'khir*) the observance of the sharia, and instead inducing its observance, on its progenitor [prophet Muhammad] be *al-salawatu, wa 'l-salamu. wa 'l-tahiyyatu.*

O my son! Presently, you do have the free time and the all the means to be in peace (*jam'iyyat*). So you have no excuse for postponing or delaying (*taswif, ta'khir*) [the observance of the sharia]. The best time is the beginning of your youth. Therefore, you should [do the following:]

1. You should spend it [your youth] in the best of deeds, which is the veneration and worship of the lord (*ta'at, 'ibadat-i mawla*).

2. And you should leave aside deeds that are forbidden or [even] questioned (*muharramat, mushtabihat*) in the sharia.

3. You should perform every one of the [five times a day] namaz in congregation.

4. If you have been granted the good fortune of possessing the *nisab* amount of wealth, then you should discharge the duty of paying the zakat. Paying the zakat is an essential duty (*daruriyat*) in Islam. So you should discharge

[55] hadith qudsi

that duty longingly (*be-raghbat*) imagining [the granting of the wealth] as a great good fortune.

5. Due the perfection of his mercy, [God has levied only very light obligation onto man]. He has fixed only five times (*waqt*) for prayers in a day and night. And he has fixed only one-fortieth of the idle wealth and freely grazing livestock (*amwal-i namiya, an'am-i sa'ima*) for [giving away to] the poor. And [God has given the leeway] to fix the fortieth portion [that is the zakat] by making either a precise calculation or a rough estimate (*tahqiqan aw taqriban*).

6. And God has expanded the realm of permissible things (*mubahat*).

Therefore, it would be grave injustice (*khayli biyinsafi*)

1. if one does not spend even one-thirtieth portion of the day and night added together, in the worship (*ta'at*) the Haqq (S), or

2. if out of forty parts, one does not give even one part to the poor, or

3. if one steps outside the vast expanse of permitted acts (*da'ira-i wasi'at-i mubahat*), and does forbidden or questionable acts (*muharramat, mutashabihat*).

The season of youth is the time when the instigating soul (*nafs-i ammara*) rules, and satan is the authority (*qahriman-i shaitan*), amd so God gives a lot of compensation to even a small amount of good deed. Later, the bad time of life would come, and the sensory organs and the limbs would be weakened (*sustiy*), and the means of being at peace (*asbab-i jam'iyat*) would be dispersed. And then nothing would be gained save regret and penitence (*nadamat, pashimani*). In many cases, even that leave for regret and penitence (*fursat-i nadamat va pashimani*) [in the old age], which is a sort of repentance, would not be given.

[Prophet Muhammad], the truthful prophet (*paygambar-i sadiq*), has given us news of the eternal damnation and never-ending torture (*'adhab-i abadi, 'uqub-i sarmadi*), and has frightened the sinners with it. And its prospect is before us, and it is bound to happen. Yes! God is forgiving (*karam-i parvardigar*). Today Satan is enticing us with it, and trying to make us negligent. And by showing us the divine attribute of forgivingness, he is making us commit sins (*murtikab-i ma'asi*).

You may know that the open gallery (*varvar*) that is this world is the stage for trial and testing (*azmayish, ibtila'*). And here, both friend and foe are intermingled (*mumtazaj*), and God has included both in his mercy — its proof is the verse, *My* rahmat*, mercy embraces everything (*Wa rahmati wasi'at kulla shay'in*).*[56] [In contrast], it is on the day of resurrection that God would separate the friend from the foe. The verse *Separate yourselves today, O you the sinners (*Wa 'mtazu 'l-yawma ayyuha 'l-mujrimun*)*[57] gives us that news. At that time, the lovers (*dustan*) of God would win the lottery, and his enemies would be totally deprived.

Establishing that even further, God said, *So I would write down [in the destinies, that said* rahmat*, mercy] for them who are pious, and gives zakat, and believes in my verses (*Fa-sa'aktubuha li-'llazina yattaquna wa yu'tuna 'l-zakata, wa 'llazinahum bi-ayatina yu'minuna*).*[58] So it proves that in the next world God would give *rahmat* only to them who are pious, are in the community of Islam, and do good deeds (*abrar, ahl-i Islam, nik kardar*). However, if ordinary Muslims are predestined with the "good in the end *khayrat-i khatimat*," i.e. they die as a believer, then they would also share that *rahmat*, and after many ages [of suffering], they would be saved from the torture of hell.

However, the darkness of sinfulness (*zulmat-i ma'asi*), and lack of observance of the rules sent down from the heavens (*'adam-i mubalat-i ahkam-i munazzala'-i samawiy*), would they allow one to take one's faith along in an unblemished state [to the last world when one dies?] The ulama say that persisting (*israr*) in small sins takes one to big sins, and persisting in big sins turns into faithlessness. May Allah (S) save us from it (*'Iyadhan bi-'llahi subhanahu*)!

I told you just a little, lest you get hurt
Else there were a lot of things to say

Andakiy pesh to goftam, ghamm-i dil tarsidam

[56] Quran
[57] Quran.Yasin.????
[58] Quran

Keh dil azar deh shuyiy dar neh, sokhn besiyar ast???/

May Haqq (SWT) grant us the bliss of being in his good-pleasure at all times, in the measure of the reverence that Muhammad the rasul of Allah possesses (*bihurmati Muhammadu 'l-rasuli 'llahi*), *salla 'llahu 'alaihi wa 'ala alihi wa sallama.*

ps: The carrier of this letter Mawlana Is-haq is a sincere friend and a long-time neighbor. If he requests help, please respect his request. He has competence in writing books and scholarship. *Wa 'l-salam.*

5.28 Maktub 1.97

To Shaykh Darwish
Summary: Clarifying that the purpose of worship (*bandegi*) is to attain *yaqin*, certitude

May Haqq (SWT) ennoble us the destitute ones with the the reality (*haqiqat*) of iman, by the intermediation of the prince of the messengers (*Haqq subhanu wa ta'ala ma muflisan ra behaqiqat-i iman musharraf gardand, behurmat-i sayyidi 'l-mursalina*), *'alaihi, wa 'ala alihi, wa 'alaihim, mina 'l-salawati akmaluha, wa mina 'l-taslimati atammuha.*

The purpose behind the creation of man (*maqsud-i khulqat-i insani*) is to discharge the duty of worship (*ada-i 'ibadat*) as it has been ordered (*ma'mur*) [in the Quran]. However, the purpose behind discharging the duty of worship (*ada-i 'ibadat*) is to realize *yaqin*, certitude that is the reality (*haqiqat*) of the *iman*, faith. Possibly this verse point to it, *Wa'budu rabbaka hatta ya'tiyaka 'l-yaqinu.*[59] Now normally this verse is translated as, *And worship your lord until you realize* yaqin. However, the Arabic word *hatta* may mean *in order to* in addition to its usual meaning which is *until.* And in that case that verse would mean, *And worship your lord* in order to *realize* yaqin.

The iman that was there before discharging the duty of worship (*ada'-i 'ibadat*) was merely the outer form (*surat*) of iman, not the reality of iman that is also called *yaqin.* When God stated, *O those who have iman, come to iman (*Ya ayyuha 'llazina amanu, aminu*),*[60] he meant *O those who now possess the form of iman [only], attain the reality (*haqiqat*) of iman.* The purpose of realizing *fana'* and *baqa'* that is called *walayat* is also realizing the felicity that is this *yaqin*, and that is it. To misinterprete *fana'* and *baqa'* as incarnationism or receptacleism (*halliyat, mahalliyat*) is surely apostasy (*ilhad, zandaqa*). A lot of things are manifested in predomination of the state or intoxication for the moment (*ghalba'-i hal, sukr-i waqt*), but finally one has to cross them and seek forgiveness for them. The great sufi shaykh Ibrahim ibn Shayban (*quddisa sirruhu*) has said, *The knowledge of* fana' *and* baqa' *is based on a sheer monotheism (*iklasi 'l-wahdaniyati*) and a sober slavehood (*sih-hati 'l-'ubudiyati*), and save this all is error or apostasy.* Indeed, he told the truth — it shows his firmness [on the sharia]. Annihilation in Allah means annihilation in the good-pleasure of Allah, the rest of the sayrs should be interpreted in the same light.

ps: I am inconveniencing you with regard to Mian Shaykh Ilah Baksh who is a wholesome, pious, and excellent (*salah, taqwa, fadilat*) man. He has many dependents. If he asks for help in any matter, I hope that you would look at him favorably.

Peace be onto you, and on all who follow guidance (*Wa 'l-salamu 'alaikum, wa 'ala mani 'ttaba' 'l-huda*).

5.29 Maktub 1.98

To 'Abdu 'l-Qadir the [youthful] son of Shaykh Zakaria
Summary:

1. Encouraging the longing for gentleness (*rifq*), and rejecting harshness (*tark-i 'anf*), and
2. bringing its proof via hadith

May Haqq (SWT) grant us the ability to stand steadfastly in the center of justice (*bar markaz-i 'adalat istiqamat arzani farmayad*). I am mentioning several hadith reports here containing reminders to God, preaching and religious advice (*dar bab-i tadhkir va wa'z va nasihat*). May Allah grant us the opportunity to practice according to them. They are:

1. *Verily, Allah is gentle (*rafiqun*), and he likes gentleness (*yuhibbu 'l-rifqa*). That what he*

[59] Quran
[60] Quran

gives through gentleness, he does not give via harshness (‘unf*) or another means.*[61]

2. *You may cleave to gentleness (*al-rifq*) firmly , and keep yourself away from harshness (*al-‘unf*) and shamelessness (*al-fuhsha*). Because gentleness is not in one unless it makes one beautiful (*za‘anuhu*), and it [gentleness] is not pulled out (*yunza’u*) from one unless one is made ugly (*sha’anahu*).*[62]

3. *He who is deprived of gentleness is deprived of all good (*Man yuhrami ’l-rifqa, yuhrami ’l-khayra*).*[63]

4. *Indeed I love him the most amongst you who behaves with you most beautifully (*Inna man ahabbikum ilayya ahsanukum akhlaqan*)*[64]

5. *He who has been given the lot of gentleness, he has been given lots from this world and the last world. (*U‘tiya hazzahu mina ’l-rifqi, u‘tiya hazzahu mina ’l-dunya wa ’l-akhirati*)*[65]

6. *Shamefulness comes from faithfulness, and faith is from paradise (*al-haya’u mina ’l-imani, wa ’l-imanu fi ’l-jannati*). On the other hand, shemelessness comes from evil, and evil leads one to the hell. (*al-badha’u mina ’l-jafa’i, wa ’l-jafa’u fi ’l-nari*)*[66]

7. *Verily Allah is angry on obscene (*fahisha*) and vulgar (*bad-hiyya*) people. (*Inna ’llaha yubghidu ’l-fahisha ’l-bad-hiyya.*)*[67]

8. *Take note! Should I tell you for whom hellfire is forbidden? And who forbids hellfire for himself? It is for every modest (*hayyin*), and soft (*layyin*), and easy-to-deal-with (*sahl*) man who behaves as if he is a close family-member (*qarib*). (*Ala! Ukhbirukum biman yahrumu ‘ala ’l-nari? Wa biman yahrumu ’l-naru ‘alaihi? ‘Ala kulli hayyinin layyinin qaribin sahlin*).*[68]

9. *CHECK–All believers are modest, and soft. They are like the camel who has a noose put through its nostrils. If they are pulled, they come closer, and if they are made to sit on a stone, they sit there. (*Al-mu’minuna hayyituna layyununa, ka-’l-jamali ’l-anifi in kida ’l-qada, wa ini ’stunikha ‘ala sakhrati, istanakha man kazama ghayzan.*)*[69]

10. *CHECK–And he who put down his anger, even when he has the ability to act it out, Allah would call him out on the day of resurrection, before all, and give him the boon of choosing any of the celestial damsels whom he would like. (*Wa huwa yaqdiru ‘ala an yunaffizahu da‘ahu, ’llahu ‘ala ru’usi ’l-khala’iqi, yawma ’l-qiyamati, hatta yukhayyirahu fi ayyi ’l-huwra’i sha’a.*)*[70]

11. Indeed, once a man asked the prophet (*salla ’llahu ta‘ala ‘alaihi wa ‘ala ‘alihi ’l-salam*), *Please give me some advice.* The prophet answered, *Do not be angered.* That man continued to repeat his request. And the prophet continued to answer the same, *Do not be angered.* (*Inna rajulan qala li-’l-nabiyyi (*salla ’llahu ta‘ala ‘alaihi wa ‘ala ‘alihi ’l-salam*),* Awsini. *Qala,* La taghdab*. Fa-radda miranan. Qala,* La taghdab.). If he swears by Allah, he fulfills it. [71]

12. *Take note! Should I give you the news on the people of paradise? Every weak one, and he who is thought as weak. Take note! Should I give you the news on the people of hell? Every rude, quarrelsome, haughty person. (*Ala! Ukhbirukum b-ahli ’l-jannati? Kullu da‘ifin, mutada“afin. Law aqsama ‘ala ’llahi la-abarrahu. Ala! Ukhbirukum b-ahli ’l-nari? Kullu ‘utullin, jawwazin, mustakbirin.*)*[72]

13. *If one of you becomes angry while standing, let him sit down. If his anger goes away, [let it be.] Else, let him lie down. (*Idha ghadiba ahadukum, wa huwa qa’imun, fal-yajlis. Fa-

[61] hadith: Muslim
[62] hadith: Muslim,narrated via mother of faithful ‘A’isha’
[63] hadith
[64] hadith
[65] hadith
[66] hadith
[67] hadith
[68] hadith: Ahmad, Tirmidhi
[69] hadith
[70] hadith
[71] hadith
[72] hadith

in dhahaba ‘anhu ’l-ghadabu. Wa illa fal-yadtaji‘.*)*[73]

14. *Indeed, anger destroys faith, as aloe destroys honey. (*Inna ’l-ghadaba layufsidu ’l-imana, kama yufsidu ’l-sabru ’l-‘asala.*)*[74]

15. *He who acts humbly for the sake of Allah, Allah raises his honor. As a result, he maybe small in his own eyes, but he is great in the eyes of everyone. And he who acts arrogantly, Allah puts him down. As a result, he may be big in his own eyes, but he is small in the eyes of everyone. Even that he is despised more than dogs and pigs. (*Man tawada‘ li-llahi, rafa‘ahu ’llahu. Fa-huwa fi nafsihi saghirun, wa fi a‘yuni ’l-nasi ‘azimun. Wa man takabbara wa da‘ahu ’llahu, fa-huwa fi a‘yuni ’l-nasi saghirun, wa fi nafsihi kabirun. Hatta ahunu ‘alaihim min kalbin aw khinzinin.*)*[75]

16. *Moses the son of ‘Imran asked God, (*‘ala nibiyyina wa ‘alahi ’l-salawatu wa ’l-taslimatu*),* O lord! Who is more honored to you than everyone else? *And God replied,* He who forgives, when he has the power [to take revenge.] *(*Qala Musa ibnu ‘Imrana (*‘ala nibiyyina wa ‘alaihi ’l-salawatu wa ’l-taslimatu*), *Man a‘azzu ‘ibadika?* Qala, *Man idha qadara ghafara*)[76]

17. *He who holds his tongue [from sinful acts], Allah would conceal his faults. And he who holds his anger, Allah would hold his punishment on the day of resurrection. And he who seeks excuse from Allah, he would accept his excuse. (*Man khazana lisanahu, satara ’llahu ‘amratahu. Wa man kaffa ghadabahu, kaffa ’llahu ‘anhu ‘adhbahu yawma ’l-qiyamati. Wa mani ’‘tazara ila ’llahi, qabila ’llahu ‘uzrahu.*)*[77]

18. *He who has oppressed his brother, in regards to his honor or any other matter, let his resolve it today, before the day when he would have no money. Else, his good deeds would be taken away in the measure of that oppression. And if no good deed remain, the oppressed person’s bad deeds would be put on him (*Man kanat lahu mazlimatun li-akhihi, min ghirdihi aw shay’in, fal-yatahallal minhu ’l-yawma, qabla an la yatakuna dinarun wa la dirhamun. In kana lahu ‘amalun salihun, ukhidha min qadri mazlimatihi. Wa in lam yakun hasanatun, ukhiza min sayyi’ati sahibihi, fa-humila ‘alaihi.*)*[78]

19. *Do you know who is poor?* [The companions] answered, *He is poor among us who has neither money nor valuables.* At that point, the prophet affirmed, *Indeed, he is poor in my umma who comes to the day of resurrection with prayer, fast, zakat, and hundreds of such things, but he also had called somone bad names, ate up someone’s property, shed someone’s blood, or beat someone. As a result, his good merits would be taken away from him one by one. And when his merits would be finished, before the claims on him are extinguished, the demerits of the aggrieved party would be put on him. And then he would be cast away in hell.* (*Atadruna ma ’l-maflisu?* Qalu, *Al-muflisu fina man la dirhamun lahu wa la mata‘.* Fa-qala, *Inna ’l-muflisa min ummati man ya’ti yawma ’l-qiyamati bisalawatin, wa siyamin, wa zakatin, wa yati qad shatama hadha, wa qadhafa hadha, wa akala mala hadha, wa safaka dama hadha, wa darara hadha. Fa yu‘ti hadha min hasanatihi, wa hadha min hasanatihi. Fa in faniyat hasanatuhu, qabla an yuqda ma ‘alaihi, ukhiza min khataya hum fatiruhat ‘alaihi. Thumma turiha fi ’l-nari.*)[79]

20. Hazrat Mu’awiyya narrates that he wrote to the mother of the faithful Hazrat ‘A’isha Siddiqa (rad), *Please give me a short religious advice in [the answer to this] letter*, and in answer she wrote back, *I have heard from the prophet,* He who seeks the good-pleasure (*radiya*) of Allah, disregarding the displeasure of man (*bi-sakhati ’l-nasi*), Allah becomes enough for him, and he does not need their help, and instead, and he who does not care

[73] hadith
[74] hadith
[75] hadith
[76] hadith
[77] hadith
[78] hadith
[79] hadith

for the good-pleasure of Allah, and instead seeks the good-pleasure of man, Allah puts him on the hands of man. *(*Mani 'l-tamasa radiya 'llahi bisakhati 'l-nasi, kafahu 'llahu mawu'nata 'l-nasi. Wa mani 'l-tamasa radiya 'l-nasi bisakhati 'llahi, wakkalahu 'llahu ila 'l-nasi. Wa 'l-salamu 'alaika.*)*[80]

The rasul has told the truth (*Sadaqa rasuli 'l-llahi*) — *salla 'llahu ta'ala, 'alaiji wa 'ala alihi wa sahbihi, wa sallama wa baraka.* May Allah grant us and you the good fortune that is the opportunity to practice according to the news that the truthful news-giver (*mukhbiru 'l-sadiqu*) has given. (*Razaqana 'llahu subhanahu wa iyyakumu, 'l-tawfiqa bi-'l-'amali, bi-ma-akhbara 'l-mukhbiru 'l-sadiqu wa 'l-salam*). These hadith reports have been written without any [Persian] translation [from its Arabic original], so you may go to Shaykh Jiywu, and understand what it means, and practice accordingly.

The period of existence of this world is short, and the torture of the last world is very severe and forever (*besiyar shadid, da'imiy*). So you may put your far-sighted intellect (*'aql-u durandish*) to work. You should not be deceived (*maghgrur*) by the greenness of this world that lacks [spiritual] sweetness (*be-taravat biy halawat-i dunya*).

If this world increased anyone's honor (*'izzat, abru*), then the unbelievers devoted to this world should have been the most honored (*'aziz-tar*). It is sheer stupidity to be seduced (*farifteh*) by the outer form of this world *bezahir-i dunya farifteh gashtan.* You may consider the few days leave [we have in this world] as a spoil of war, and try to spend it in the good-pleasure of God. You should also serve (*ihsan*) his creation.

Both of these magnificent actions (*asl-i 'azam*) are the roots of salvation in the last world (*najat-i ukhriy*). They are:

1. to honor (*ta'zim*) the commands of the Allah, and
2. to show mercy to the creation of Allah (*shafaqatu 'ala khalqi 'llahi*).

Whatever news that the truthful news-giver has brought is congruent to the truth, they are neither jesting nor meaningless babbling (*hazl, hazayan*). How long would you remain sleeping like the rabbit. [And unless you practice according to that news from the prophet], you would surely be aggrieved (*sewa'*) and deprived? And why would you not be aggrieved and deprived, [for you would surely return]? For Allah (SWT) has stated,*So do you think that I have created you in vain? Would you not return to me? (*Fa-hasibtum anna ma khalaqnakum abthan? Wa annakum ilaina la-turja'un?*)*[81]

I know that at this age you do not have the desire to listen to such talk, as it is the beginning of your youth, and all the means of worldly pleasure are there. And additionally, you authority and dominion (*hukumat, tasallut*) over people. However, as I have sympathy (*shafqat*) to your situation, I am compelled to discuss it. The opportune time is not gone yet. There is still time for repentance and return (*tawba, inabat*). Be warned! Be warned!

If there is anyone in the house
One shout is enough

Dar khaneh agar kasi ast
Yek harf bas ast

5.30 Maktub 1.99

To Mulla Hasan Kashmiri
Summary: Answering a question seeking explanation of the

1. howness of ever-continuing awareness (*kayfiyat-i dawam-i agahi*) [of God, or how not to forget God even for a moment], and
2. how it can happen in sleep, (*jam'i an halat-i nawm*) which is straight heedlessness and not doing anything (*keh sarasar ghaflat va ta'til ast*).

5.30.1 Ever-continuing awareness

Your priceless letter of generosity has arrived (*iltifat nameh-i garami*). You have sought explanation on the howness of ever-continuing awareness (*kayfiyat-i dawam-i agahi*). You have mentioned that some masters of this great [Naqshbandi] family have informed us on attaining that felicity [of ever-continuing awareness (*dawam-i agahi*)] that it

[80] read this hadith esp mawunata

[81] Quran

does happen in sleep as well. But it is known that sleep is is straight heedlessness and not doing anything (*keh sarasar ghaflat va ta'til ast*). So can one be aware of God in sleep?

Dear sir, deciphering the perplexing saying (*hall-i iyn ishkal*) is based on a preface, and it is necessary to explain it. So let me explain that preface first:

Preface

1. Originally, the path for progress and ascent (*taraqqi, 'uruj*) for the *ruh* was blocked. It had been that way before the *ruh* became inter-related with the hylomorphic form (*pikar hawwulani*) [that is the human body]. God stated, *And there is none amongst us who does not have a definite station (*Wa ma minna illa lahu maqamun ma'lumun*).*[82] And in accordance to that verse, the *ruh* was locked up and chained (*mahbus, muqayyad*) [in a cage that was his station.]

2. God put in (*nihadeh budand*) this characteristic into the nature of that impeccable pearl (*dar nahad-i an jawhar-i nafis*) [i.e. the *ruh.* And that characteristic is that the *ruh* has] such a receptivity that only after completing its descent, it would ascend (*isti'dad-i 'uruj be-shart-i nuzul*). And then at the time [of this ascent], it would ascend to a position that would be higher than its original position.[83] [i.e. God made the nature of the *ruh* such that if it descends initially, then it would ascend posteriorly higher than even what was its station initially.] [And it is for this characteristic] that Allah has granted superiority to *ruh* over the angels, on this path [of attaining nearness to God].

3. Haqq brought that brilliant pearl (*jawhar-i nurani*) [i.e. the *ruh*] together with the darkened form (*pikar-i zulmani*) [i.e. the body] by the perfection of his grace (*az kamal-i karam-i khwavish*). *So I exalt him who has brought light and darkness together, and brought the things of the world of command near the things of the world of empirical things. (*Fa-subhana man jama'a bayna 'l-nuri wa 'l-zulmati, wa qarana 'l-amra bi-'l-khalqi*).*[84] However, these two things [ruh and nafs] are, in reality, two contrary things (*naqid*) opposed to each other.

4. God is unboundedly wise (*hakim-i mutlaq*) (JS) [and so uses a technique] so that the ruh and nafs are kept joined together and settled [*tahaqquq-i iyn ijtima' va taqarrur*]. [And the technique is that] he gives this arrangement (*intizam*) between the ruh and the nafs a relationship of mutual love and captivation (*nisbat-i ta'ashshuq va gereftari*). And makes this [relationship of mutual love and captivation] the cause of [preserving] the arrangement (*intizam*) [between the ruh and the nafs]. God is describing this by the verse, *Indeed I created man in the most beautiful form, and then made it descend to the lowest of the low points (*Laqad khalaqta 'l-insana fi ahsani taqwim, thumma radadnahu asfala safilina*).*[85] This descent (*tanazzul*) of the ruh and its captivation (*gereftari*) [with the nafs] is in reality praising that [ruh] with bad words, [because this descent and captivation ultimately becomes the cause of the ruh ascending to a supreme height.]

5. As a result, the ruh casts itself completely into the world of nafs due to this connection of love (*nisbat-i hubbi*) [that the ruh has with the nafs].

6. [When the ruh faces the nafs, it] becomes subservient (*tabi'*) to the nafs. In another word, the ruh forgets his own identity (*khod ra faramush sakhteh*) in this love [of the nafs], and starts to identify itself as the *nafs-i ammarah.* This is another subtlety (*latafat*) in the nature of the ruh (*dar nahad-i ruh*). That is, because the ruh is so perfectly subtle (*kamal-i latafat*), it takes on the property (*hukm*) of whatever it faces (*ru miy-arad*).

7. As a result, whenever [the ruh] forgets himself, he [the ruh] also forgets his awareness of God, and [consequently], he [the ruh] becomes completely heedless and dark. [86].

[82] Quran

[83] va-dal-ya-'ain-ta or wa-ya-'ain-ta, there is no wa-ya-'a-ta or dal-y-'a-ta in steingass, check arabic dictionary

[84] Quran

[85] Quran

[86] lit., the relationship of awareness (*nisbat-i agahi*) that

8. Allah (*ta'ala*) has dispatched prophets due to the perfection of his mercy and kindness for man (*mehrbani, bandeh nevazi*), and via the intermediation (*tawassul*) of these great prophets, he has invited (*da'wat*) that [fallen ruh, back] towards himself. And ordered (*amr namud*) the [fallen] ruh to [come back on track, and] oppose the nafs.

   .

9. Therefore, the *ruh* that returns [to God tracing back its own footsteps] (*ruju'i qahqariy*), he indeed acquires a great triumph. On the other hand, the *ruh* that refuses to even raise up its head and observe, and instead betrays [its mission to perfection, and return back to God, so that, instead, it remains] on the earth forever, he strays far away [from God.] (*Fa-man raja'a 'l-qahqari, fa-qad faza fawzan 'aziman, wa man lam yarfa'u ra'asatu, wa 'khtara 'l-khuluda ila 'l-ardin, fa-qad dalla dalalan ba'ida*).

Explanation

[Now that the preface has been explained, the original question on *dawam-i agahi* may be answered.] And I would start by saying that this preface clarifies that the [*ruh* is connected to the *nafs* via an intimate relationship. In detail, *ruh* is brought together (*ijtima'*) with the *nafs*. Or in a greater detail, the *ruh* attains both *fana* in the *nafs*, and *baqa* in the *nafs*.

As a result, necessarily, as long as [*ruh* and *nafs*] would remain joined together and well-arranged (*ijtima', intizam*), the heedlessness (*ghaflat*) of the outside i.e. the physical body (*zahir*) would engender heedlessness in the inside (*batin*). And remember that sleep is also a form of heedlessness of the body, and it would also engender heedlessness in the inside.

When this arrangement is disturbed (*khalal*), the inner realm (*batin*) does both of these two things now:

1. Inner realm opposes the outer facade(*zahir*), [reversing its earlier position] when it used to be in love with the outer facade before, and instead the

2. Inner realm focuses its love onto the deepest inside of the deep inside (*abtan al-butun*).

As a result, both of these two things happen:

1. the *fana* and *baqa* that the *ruh* had obtained with the [*nafs*] — that is on the way to destruction (*fani*) — starts to disappear (*zawal*), and in its place,

2. [a new] *fana* and *baqa* is obtained with God the truly permanent thing (*baqi haqiqi*).

It is at that point that the heedlessness in the *zahir*, outer body (*ghaflat-i zahir*) fails to affect (*ta'thir nakonad*) the presence of the *batin*, inner realm (*dar hudur-i batin*). After all, how would it affect? Since his *batin* has completely done both of these:

1. the *batin* has now turned its face away from the *zahir*, and

2. [refused to allow] anything of the *zahir* to affect itself [i.e. that *batin*.]

Therefore, it has been clarified that in such a situation, it is indeed possible that the outside is heedless (*zahir ghafil bashad*) but his inner realm is always aware (*batin agah*). However, there is no contradiction here. To illustrate, the example of nut oil may be taken. As long as the oil is inside the nut, it is mixed with the meal, and the properties of both are unified (*muttahid*). However, when the oil is extracted, and separated from the meal, they both turn into separate things. As a result, they attain separate rules, and the property of one thing does not qualify the other.

In the same way, sometimes God elects such a possessor of felicity (*hamchenin sahib-i dawlat*), brings him back to the world, and tries to save the the people of the world from the darkness of their *nafs* through him (*betawassut-i wujud-i sharif-i u*). [The mechanism that God employs at that time is this:] he brings him back to the world via the method that is *journey from Allah in Allah i.e.* sayr 'ani-'llah bi-'llah, and sets his face onto the creation (*khalq*) completely [as it is with the beginner (*mubtadi*), but now it has two critical differences:]

he had towards God before on the level of divine necessaryness (*martaba'-i wujub, ta'ala va taqaddasa* and puts his entire self (*tamam-i khud ra*) into heedlessness (*ghaflat*) and attains the property of darkness (*hukm-i zulmat*)

1. [The first difference is that] the *muntahi*] [who has returned] has no longer any captivation (*gereftari*) for [the creation], for he is still captivated to God as before. [He feels] as if he has been brought back to this world unwillingly (*biy ikhtiyar*). Apparently, this *muntahi* [who has returned] seems to have faced away from God and instead now facing (*iqbal*) the creation, like the *mubtadi* is. Indeed, apparently [the *mubtadi* and that *muntahi* who has come back], they both look the same, but in reality they have no inter-relationship (*munasabat*) between themselves. There is a world of differences between captivation (*gereftari*) and liberation (*'adam-i gereftari*). An additional point is that that when this *muntahi* faces (*iqbal*) the creation, he is not doing it out of his own choice (*ikhtiyar*), and he does not long (*raghbat*) for it, instead he is doing so for the good-pleasure of the Haqq (SWT) while the *mubtadi* does it for his own sake (*dhati*), with a longing (*raghbat*), and it is a deed on which the Haqq is not well-pleased (*namardi-i haqq*).

2. The second difference is that the *mubtadi* may easily turn his face away from this world and focus on the Haqq (*ta'ala va taqaddasa*). On the other hand, for the *muntahi* [who has returned], it is impossible to turn away from the creation; instead, he [the *muntahi* who has returned] would necessarily face the creation ever-continuingly (*dawam-i iqbal be-khulq*) [because it is his God-given mission to invite the creation.]

[However, this situation would change at that time when the *muntahi* who has returned would die.] For the *muntahi* who has returned, it is at that point that:

1. his mission of invitation [towards the world] would be completed (*tamam shud*) [and so there would be no longer a need for him to focus on the creation], and

2. he would pass away from [this] world, which is the world that is on the path of annihilation (*dar-i fana'*), [and settle in the last] world, which is the world of permanence (*dar-i baqa'*). At that time, [the *muntahi* who has returned] would be crying out *O Allah! You are the most intimate friend! (*Allahumma! Al rafiqa 'l-a'la!*)*, [and face away from this world and instead face the last world completely, and die.]

Now the sufi shaykhs have differed in determining what is the station of invitation (*ta'ayyun-i maqam-i da'wat*). Some have said that when the *salik* would attain it when he would be able to face-turn (*tawajjuh*) on both the creator and the creation (*haqq, khalq*) concurrently. The reason behind this divergence (*ikhtilaf*) [between the shaykhs] is their difference in the states and stations (*ahwal, maqamat*).

Everyone has spoken on their own stations [that they experienced, and only that], it is God who knows the reality of the matter. [For example], the prince of the tribe of sufis (*sayyidu 'l-ta'ifa*) Hazrat Juna'id Baghdadi has said, *ending means returning to the beginning (*al-nihayatu hiya 'l-ruju'u ila 'l-bidayati*)*. What he said is appropriate to the station of invitation (which has been published in this draft) — because in the beginning, the face is completely focused on the creation.

[These two hadith do not allude to ever-continuing awareness, although they may seem so apparently. They are:]

1. *My eyes sleep, but my heart does not sleep (*Tanamu 'ainaya, wa la yanamu qalbi*)*[87] — this hadith does not point towards ever-continuing awareness (*dawam-i agahi*) [of God] at all, instead it alludes that the prophet was never heedless (*ghafil*) of the ever-flowing states (*jiryan-i ahwal*)[88] that belonged to him, and his ummat. It is for this reason that sleep did not break his ablution. When the prophets are the shepherds of the ummat, then being heedless towards safeguarding (*muhafazat*) the ummat would be improper for the office (*mansab*) of prophethood.

2. *I have a* unique period of time (*waqtun*) *with God. At that time, no angel of nearness or sent prophet finds a place with me there. (*Li ma'a 'llahi waqtun. La yasa'uni fihi malakun muqarrabun, wa la nabiyyun mursalun.*)*[89] If

[87] hadith
[88] Farsi pronunciation is jiryan, while the Arabic is jarayan
[89] hadith

> this hadith is sound, then it could allude to the lightning-like self-disclosure of the person of God (*tajalli-i dhati-i barqi*). However, even that [face-turning on the *tajalli*] does not necessitate (*mustalazim*) facing (*iqbal*) God the holy being (*janab-i quddus-i khudawandi*) (JS) because this *tajalli derives (*az an janib*)* from God [merely, it is not God himself]. The person who has received self-disclosure (*mutajalla lahu*) has no right in this [sublime state that the prophet experienced. The prophet's superlative state, as per that hadith, is far higher that self-disclosure. Instead, the prophet's state], it is as if the beloved himself is journeying in the lover (*sayr-i ma'shuq dar 'ashiq*), or as if the lover has been [given so much from God that as a consequence, he has been] made content (*sir*), [and as a result, does not feel the urge to do any further] *sayr* (*az sayr sir gashteh ast*).
>
> The mirror never makes a journey to the form
> By its own light, it attracts the form
>
> Aiyna'-i surat, az safr dur ast
> Kan padhira'-i surat, az nur ast

You may know that even if the seeker returns to the creation (*ruju' bekhalq*), the cast-away veils (*hidhb*) [that separated the seeker from God] do not return. Even though there is no veil (*biy pardagi*) [in-between God and the seeker], still he has been made absorbed in the creation of Allah. Saving man (*falah-i khala'iq*) has been relegated on him. He may be compared to someone who has attained a perfect nearness (*kamal-i taqarrub*) to the emperor, so that there is no difference between them in the form or essence (*surat, ma'na*). Despite that, the emperor has kept him busy with needy people [to help them to meet their needs.] This is another difference between the *muntahi* who has returned (*muntahi-i marju'*), and the *mubtadi*, for the *mubtadi* has veils [between himself and God] (*sahib-i hujub*), and the *muntahi* [who has returned] has no veil.

Peace be unto you, and the rest who follow guidance (*Al-salamu 'alaikum, wa 'ala sa'ir-i mani 'ttaba'a 'l-huda*).

Chapter 6

Maktubs 100-122

6.1 Maktub 1.100

To Mulla Hasan Kashmiri
Summary: Commenting on Shaykh Abdu 'l-Kabir Yamani's saying, *Haqq (SWT) is not the knower of the hidden (*'alim bi-ghayb*)*

I am delighted to receive your pleasant letter. I could clearly understand what you had written respectfully. And you had asked for my comments on what Shaykh Abdu 'l-Karim Yamani had commented, *Haqq (SWT) is not the knower of the hidden (*'alim bi-ghayb*).*

Dear sir! I lack the patience to listen to such an [outrageous] saying. I am descended from Caliph 'Umar Faruq, and my arteries are pulsating in anger spontaneously. Even that that I am no willing to grant time for its speaker to explain his saying, be the speaker Shaykh Kabir Yemeni, or Akbar Shami [i.e. Ibn Arabi]. The saying of Muhammad ibn 'Arabi is needed here, not the sayings of Muhyi al-Din 'Arabi, Sadr al-Din Qunawi or Abdu 'l-Razzaq Kashi. We deal with the *nass*, [i.e. the clear, incontrovertibly correct statements of the Quran and hadith], not with the *Fass*. *Futuhat-i Madaniya* has made us unneedy of *Futuhat-i Makkiya*. God has praised himself by his knowledge of the hidden (*'ilmu 'l-ghayb*) and has given himself the title of *knower of the hidden (*'alimu 'l-ghayb*)*. Therefore, to deny God's knowledge of the hidden would be ugly and reprehensible (*mustaqabah, mustankar*). In reality, it would be making a liar out of the Haqq. Making another meaning for ghayb would not absolve them of this evil act. *And this is an arrogant saying that is coming out of their mouths (*Wa kaburat kalimatan takhruju min afwahihim fa-yalayta*)*.[1] I cannot fathom what is driving them to go clearly against the sharia. It was indeed excusable when Hazrat Mansur Hallaj chanted *Ana 'l-haqq*, or Hazrat Bayazid Bistami uttered *Ana sub-hani*, because they were predominated (*maghlub*) by their *hal*. In contrast, what [Sh. Yamani] said was not said being pre-dominated by his *hal*. Instead it was coming out of [sober] knowledge [*'ilm*] that was based on their *ta'wil*, i.e. self-made esoteric interpretation of the Quran. So he may neither be excused, nor his saying be rationalized as he said it while on this station [of soberness]. For indeed, the apparent meaning of what the intoxicated sufis say may be cherished and rationalized, but that leeway is not there when he is no longer [intoxicated]. (*Fa-inna kalama 'l-sukara yuhmalu wa yusrafu 'ani 'l-zahiri, la ghayru.*)

If the intention behind publicizing these sayings (*maqsud az izhar-i iyn kalam*) is to have the creation abase (*malamat-i khulq*) and hate (*nafrat*) [the speaker, as *malamati* sufis, who practice self-abasement, do], then even that is bad. It is because there are many other ways to do that. Why arrive on the brink of *kufr* for that? Since you have discussed what this saying mean, and have asked me that as well, I am compelled to discuss it as it is a duty to answer questions. And the answer is: *Yes! Indeed God possesses the knowledge of the* ghayb.

Many say that *ghayb* is non-existent (*ma'dum*), and so one cannot know the non-existent (*ma'dum*). That is, when there is nothing *ghayb* i.e. hidden from God, it is absurd to attain its knowledge (*ma'lumiyat*). Because if one knows about it, then it is absurd to say that it does not exist. [2]

[1] footnote 10 A100

[2] lit., Because knowing it negates its nonexistence

For example, it cannot be said that the Haqq (SWT) knows his partner, *sharik*, because his *sharik* does not exist at all. That *sharik* is absolutely nothing (*la-shayy-i sirf*). See! However, it is possible to conceptualize (*tasawwur*) the meanings of *ghayb* and *sharik*, but we are discussing the real thing, not merely its meaning. In the same way, it is possible to conceptualize the *hal* of all impossible things, but it is impossible to know the thing that is truly impossible to conceptualize (*sidqat-i mumtani' al-tasawwur*). It is because attaining knowledge on them (*ma'lumiyyat*) takes them out of the realm of impossibility, at least their mental existence (*wujud-i dhihni*) is felt.

You have criticized the solution proposed by Mawlana Muhammad Ruji, and that is indeed valid. You have two objections against the Mawlana, and they are:

1. [The first objection is that Ruji] claimed that God does not possess knowledge on the level of disengaged one-in-numberness (*ahadiyat-i mujarrada*), and [making Ruji's claim] is like denying that God's knowledge is unbounded (*nafi-i mutlaq-i 'ilm*) or specifically, denying *'ilm-i ghayb*, God's knowledge of the hidden.

2. The second objection to the solution of the Mawlana is that although God does not possess the relationship [i.e. attribute] knowledge (*nisbat-i 'ilmiyyat*) on the level of disengaged one-in-numberness (*dar martaba'-i ahadiyat-i mujarrada*), still God's all-knowingness (*'alimiyyat*) is present there [on the level of *ahadiyat-i mujarrada*, in a perfect manner.] [3] It is because God knows by his own person (*dhat*), not through his attribute [of *'ilm*, all-knowingness. Anyway God could never know via his attribute at that stage] because there on the level of *ahadiyat-i mujarrada*, attributes do not yet exist. Even [Ibn Arabi and followers] admit [the truth, which is] that the Haqq is all-knowing (*'alim*), although they take the attribute of all-knowingness (*'ilm*) away from the Haqq [as they deny the external existence of the attributes]. [4]

   This unveiling (*inkishaf*) that the attributes are [undifferentiated], they now qualify the *dhat* by that *inkishaf*.[5] This is very similar.

The solution that you [Mulla Hasan] yourself has proposed is this:

1. *Ghayb* should be interpreted as hidden from the *dhat*

2. No *'ilm*, i.e. knowledge or mind may know the *ghayb*, i.e. what is hidden from the *dhat*, even it is the *'ilm* of the necessary existence

And this is nearer to the truth

However, I have some comments to make on Shaikh Yamani's proposition that the *dhat-i bahat* [6] of God does not know [the *ghayb*]. You have put forth an argument in favor of the above proposition, and that argument is:

1. The *haqiqat* of *'ilm* wants to encompass (*ihata'*) the things that [*'ilm*] knows.

2. However, the disengaged person of God (*dhat-i mutlaq*) refuses to come under any encompassment, and

3. Consequently, [the *dhat-i mutlaq*] fails to attain that *ta'alluq* or relationship [with knowledge that relates to the *ghayb*].

Now the counter-argument is this:

1. This interpretation applies with respect to *'ilm-i husuli*, attained knowledge, only. Because in that realm [of *'ilm-i husuli*], attaining [merely] the form of the knowledge on an object (*surat-i ma'lum*) is considered sufficient, and then it can be said that the knower "knows" it. And according to the faculty of knowingness (*quwwat-i 'ilmiyya'*), if one knows merely the form of the knowledge it can be said that he "knows" it, he does not need to attain the complete knowledge to be told that he "knows" it. (*Keh anja husul-i surat-i ma'lum ast dar quwwat-i 'ilmiyya*).

2. On the other hand, no [*ta'alluq*], is needed for *'ilm-i huduri*, presence-derived knowledge at all.

[3] lit., according to his own state, *bar hal-i khod ast*

[4] Refers to Ibn Arabi who denied that attributes exist in the outside, instead they exist in the *dhat* intrisically.

[5] Ibn Arabi and followers say that the *dhat* itself knows everything in an undifferentiated format directly without needing to go through the attribute of knowledge

[6] Both *dhat-i mutlaq* and *dhat-i bahat* refers to the sheer person of God disengaged from the attributes

3. We are concerned with *'ilm-i huduri*, not *'ilm-i husuli*.

4. Consequently, there is no requirement for the *'ilm* of God [to keep a *ta'alluq*] with the *dhat* of God. You may note that *'ilm* refers to *'ilm-i huduri*, not *'ilm-i husuli* at all.

And Allah (S) knows the reality of the matter (*Wa 'llahu subhanahu a'lamu bihaqiqati 'l-hali*).

Wa 'l-sallalahu ta'ala 'ala sayyidina muhammadin, wa alihi 'l-tahirina, wa sallama wa baraka. Wa 'l-salamu awwalan wa akhiran.

6.2 Maktub 1.101

To Mulla Hasan Kashmiri
Summary: Rejecting and speaking against the group who considers the perfect ones imperfect

May Allah (S) makes your state beautiful, and makes your inner realm wholesome (*Ahsana 'llahu subhanahu halakum, wa aslaha balakum*). Mawlana Muhammad Siddiq brought your blessed letter. *Alhamdu li-'llahi subhanahu* that you have not forgotten them who are far away.

I have skimmed over the discussion on nafs that you have done, and have understood its main points. Yes! Whatever complaint that may be brought against the nafs while it remains instigating (*ammaragi*), that could be accepted (*musallam*); however, after it has attained inner peace (*itminan*), no complaint may be brought against it (*majal-i i'tirad nist*). Because at that time, the nafs is well-pleased (*radi*) on the Haqq (S), and in turn the Haqq is also well-pleased on the nafs. Therefore, [after realizing inner peace] nafs is one on whom God is well-pleased, and one whom God accepts (*mardi, maqbul*). Whom God has accepted (*maqbulan*), no complaint may made against him, because then his intention (*marad*) is the intention of God. Man attains this felicity when he is characterized by the character of Allah (*takhalluq b-akhlaqi 'llah*). Their holy rank (*saht-i quddus-i u*) is so high that the opposition from lowly people like ourselves cannot put a blemish on them. Whatever we say, it comes back onto us.

> Ths fetus in the womb is not self-conscious
> How can he give news of the other?
>
> Agar az khvavistan chu-nist chenin
>
> Keh khabr darad, az chunan va chenin

Sometimes ignorant people (*jahilan*), out of their extreme stupidity (*az kamal jahl*), conceive *nafs-i mutma'inna* as *ammara*, and behave with the *mutma'inna* as if it were *ammara*. For example, the unfaithful used to consider the prophets as common people, and so denied the perfection that was their prophethood. We seek refuge in Allah (S) from denying those masters, and denying their followers (*A'adhana 'llahu subhanahu' 'an inkari hawu'la'i 'l-akabiri, wa inkari mutabi'ihim),* 'alaihimu 'l-salawatu wa 'l-tahiyyatu.

6.3 Maktub 1.102

6.4 Maktub 1.103

To Shaykh Farid
Summary:

1. Clarifying the meaning of sound health (*'afiyat*), and

2. seeking a qadi for Sirhind

6.4.1 Sound health is living by the sharia

May Haqq (SWT) keep you in sound health (*'afiyat*). I am praying for that sound health, which a master used to seek from God all the time. That exalted man used to pray with trepidation (*khwasteh*) all the time so that he may spend at least one single day in sound health. Someone asked that exalted'man, *You are in such a sound health (already), is it (still) not (sufficiently) sound health? He answered,* I wish so that just for one day, from morning to evening (*sham*), I do not become liable for any sin that comes from defying God.

ps: For a long time, Sirhind have not had a *qadi,* judge. As a result, it has become impossible to observe many of the rules of the sharia. For example, I have a orphaned nephew, and his father has left him a parcel of property, but has not left a trustee (*wasi*) to manage that. I am unable to manage it without the sanction of the sharia. Had there been a qadi, then I could do it with his permission. There are many similar cases as well.

6.5 Maktub 1.104

Read the hadith and correct transliteration To the qadis of the district of Mustakin
Summary: In consolation

6.5.1 Supplicate for the dead

(dar ‘azza-check note in A) The agony (*musibat*) we felt in the death of the asylum of forgiveness (*maghfirat-panahiy*), was unbearable (*shadid*) and difficult (*mustas‘ib*).

Still we are the slaves of Allah, and so we have no alternative but to be well-pleased (*radi*) towards whatever our master does. We have not been brought to this world to remain here forever. Instead, we have been brought here to perform good-deeds, and so we should perform the good-deeds. If one leaves after having done the deeds, then one has nothing to worry, instead it is as if one is the emperor. *Death is a bridge through which the lover reaches his beloved (*Al-mawtu jasrun. Yusilu ’l-habiba ila ’l-habibi.*)* [7] — that hadith report applies to him. The problem is not in going there, instead the problem is the state of him who leaves for the beloved. The matter of concern is how he would be treated there. (So) you may strengthen (*imdad*) him through supplications, seeking of forgiveness, and charity (*du‘a, istighfar, tasadduq*).

The prophet said, *A dead person in the grave is none else but a drowned person who is appealing for help (*mutaghawwithi*). He is always waiting for supplications that would add to his (good-deeds.) (*talhaquhu???or ilhaquhu*), from his parents, brothers, friends. When he attains (*lahiqat-hu*) it, he loves it more than the world and all that is in it. Indeed, Allah almighty sends that to the people of the graves, from the supplication of the people of the earth, whose analogy would be mountains of blessings. And indeed, the gift that the living give to the dead, it seeks forgiveness for them(*Ma ’l-mayyitu fi ’l-qabri illa ka-’l-ghariqi mutaghawwisi. Yantaziru da‘watan ilhaquhu, min abin aw ummin, aw akhin, aw sadiqin. Fa-idha lahiqat-hu kana ahabba ilaihi mina ’l-dunya, wa ma fiha. Wa inna ’llaha ta‘ala la-yudkhilu ‘ala ahli ’l-quburi min du‘a’i ahli ’l-ardi amthala ’l-jibali mina ’l-rahmati. Wa inna hadiyata??? ’l-ahya’i ila ’l-amwati ’l-istighfaru lahum*)*.

Your pleasant letter of (*iltifat-nameh*) has arrived. The cold wind of the winter gives me pain. Else I would have visited you in person. I have written the letter of recommendation strongly (*beta’kid*), *insha’ ’llah ta’ala* it would be beneficial (*sudmand*). I would not inconvenience you any more. Beloved Qadi Hasan and the rest of the honorable men, please realize that I am making *du‘a* for you, and remain well-pleased and grateful to Haqq (*ta‘ala*) in all matters.

6.6 Maktub 1.105

To Hakim Abdul-qadir
Summary: Clarifying that until the patient is healed of his disease, no food benefits him

6.6.1 Healing the heart

The physicians say, *Until the patient is healed, no food benefits him.* [So] even if it is the chicken Mutanjan, [it does not benefit him], instead it makes the sickness worse.

> Whatever he takes
> it worsens the illness
>
> Har cheh gir
> dar ‘illati ‘illat shud

Therefore, initially, one must reflect on how to heal that disease. Next, one should be fed food appropriate to one’s degree (*tadrij*) (of sickness) so that one’s original strength (*quwwat-i asli*) comes back. In the same way, when the heart of man gets sick, (and it does as the Quran says,) (*there is sickness in their hearts (*fi qulubihim maradun*)*.[8] then no act of worship (*ta‘at*) benefits him, instead makes (his sickness even) worse. As a well-known hadith (*mash-hur*) report says, *The Quran curses many of its reciters (*Rubba talin li-’l-qur’ani wa ’l-qur’anu yal‘anhu*)* [9]. And a correct (*sahih*) hadith report says, *And many who fast gain nothing from the fast except hunger and thirst (*Wa rubba sa’imin laisa lahu min siyamihi illa ’l-ju‘u wa ’l-zama’*)* [10].

[7] hadith

[8] Q.Baqara’.2.10

[9] hadith:

[10] hadith:

In the same way, a physician of the disease of the heart (*atibba'yi amrad-i qalbiyyah*) instructs towards healing (*b'-izalat*) the disease initially. And that disease is the captivation of things that are other than the Haqq, instead captivation with himself (*gereftari be-khod*), because when anyone wants anything, he wants it for his own sake. If he loves his children, he loves them for his own sake. The love of wealth, leadership, and high ranks (*amwal, riyasat, hubb-i jah*) can be interpreted along the same line. So in reality, the passions (*hawa'*) of his *nafs* are his objects of worship (*ma'bud*). Until he is freed (*khalasi*) from that captivation of the self (*nafs*) , his hope for salvation (*umid-i n ajat*) would be very (*basi*) remote (*mustab'ad*). Therefore, the ulama possessing intellects and the sages endowed with sharp vision (*'ulama-i uwliya' 'l-albab, hukama'-i dhawiyi 'l-absar*) should reflect on how to remove this sickness (*azalat-i iyn mard*).

If there is anyone in the house
one word is enough

Dar khaneh agar kasi ast
yek harf bas ast

6.7 Maktub 1.106

To Muhammad Sadiq Kashmiri
Summary: You may love this tribe (of the friends of the Haqq) only if you recognize them, and to recognize them is a magnificent bliss from God (*ajalli ni'ami khodavand*) (JS).

6.7.1 Love of the sufis

The pleasant letter that I longed for (*jilshaneh maktub-i marghub* that had allusions of excessive love and perfection (*fart-i mahabbat, kamal*) has arrived. Exalted Allah, I am praising him and showing gratefulness to him for this (*Li-'llahi subhanahu 'l-hamdu wa 'l-minnatu 'ala dhalik*).

Love of this tribe branches off from knowing (them) (*ma'rifat*), which is a superlative blessing from God (*khodavandi*). Only God knows which possessor of felicity would be ennobled with this blessing?

Shaikh of Islam Harawi exclaimed, *God (*ilahi*)! How have you made your lovers (*dustan*)! Whoever recognizes them finds you! And unless one finds you, one would not recognize them!*

Hatred (*bughd*) of this tribe is lethal poison (*thamm-i qatil*) and blaming (*ta'an*) them make one liable for eternal deprivation (*hiraman-i abadi*). May Allah the exalted save us and you from such trial (*Najjana 'llahu subhanahu wa iyyakum 'an hadha 'l-ibtala'i*). The Shaikh of Islam said, *God (*ilahi*)! Whom you want to destroy, put him in enmity with us.*

Without the grace of the Haqq, and the elect of Haqq
even if he is an angel, his page (of fate) is black

Biy-'inayat-i haqq, va khassan-i haqq
gar malak bashad, siya hastash waraq

This coming back and return (*ruju', inabat*) that Haqq (SWT) has given you, you should consider it (a blessed act like) a charismatic act (*karamat*) and a magnificent bliss (*ni'amat-i 'uzma*). And seek from Haqq (SWT) so that you may steadfastly stand on (this return i.e. live the rest of your life on the path of God.)

6.8 Maktub 1.108

To Mian Sayyid Ahmad Bejwari
Summary: Clarifying that prophethood is superior (*afdal*) to friendhood, which is the opposite of when (Ibn Arabi and) others say that friendhood is superior to prophethood.

May exalted Allah keep us and you, and the congregation of Muslims, firm on following the prince of the prophets. On him, on his progeny, and on them, be the most excellent benedictions, and the most perfect peace-offerings! (*Thabbatana 'llahu subhanahu wa iyyakum, wa jami'i 'l-muslimina, 'ala mutaba'ati 'l-sayyidi 'l-mursalina, 'alaihi wa 'ala alihi wa 'alaihim, mina 'l-salawatu afdaluha, wa mina 'l-taslimatu akmaluha.*)

6.8.1 Prophethood is superior to friendhood

Some sufi shaykhs [including Ibn Arabi] have said in [states of] intoxication (*sukr*), *Friendhood is superior to prophethood (*Wilayat afdal az nubuwat

ast*)*. Also some of them [including Ibn Arabi] have [additionally rationalized their outrageous claim] by interpreting that the friendhood (which is superior) is the friendhood of the prophet (as opposed to his own prophethood), so that the (outrageous) idea that the friend is superior to the prophet is not entertained. However, the real matter is its opposite, because the prophethood of a prophet is indeed superior to his own friendhood.

6.8.2 Creation is not a barrier in-between God and the prophet

(Why is the creation not a barrier to the prophet?) It is so because in friendhood, the breast is indeed quite narrow (*tangiy-i sina)*), and as a result, (the friend) cannot face (*ru avardan*) the creation (at all. The reason is that all the attention contained in his narrow breast totally focuses onto the Haqq, and there is no room there for an attention that is towards something else, i.e. the creation). On the other hand, in prophethood, the breast is broadened (*inshirah-i sadriy*) in a perfect manneer. As a result, turning the face onto the creation does not become a barrier to (*nafi'*) turning the face (*tawajjuh*) onto the Haqq. And in the same way, turning the face onto the Haqq does not become a barrier to turning the face (*tawajjuh*) onto the creation. (The reason is that now there is plenty of space in the breast for both types of attentions).

[Ibn Arabi falsely claimed that friendhood is superior to prophethood. His reasoning was:]

1. In *nubuwat*, one turns the face onto the creation exclusively
2. In *wilayat* one turns the face onto God exclusively
3. Consequently, *wilayat* is superior to *nubuwat.*

However, (Ibn Arabi's) claim was inaccurate. May exalted Allah save us from such (false ideas) (*Iyadhan bi-'llahi subhanahu*)!

Focusing onto the creation exclusively (*tanha*) is the level of the commoners, who are like four-legged animals. The honor of prophethood is higher than that. It is hard for the possessors of intoxication (like Ibn Arabi) to understand this. Because only the great masters who are consistently experience the states of the straight path (*akabir-i mustaqim al-ahwal*) may realize it.

Luckily for the people of luxury
they get luxury

Hani'an li-arbabi 'l-na'imi
na'imuha

ps: The rest of what I want to say is that Mian Shah 'Abdullah is the son of Shaikh 'Abdu 'l-Rahim, and has close relationship (*qut-i qara'ib*) with us. Their father was a honorable man who worked for Bahadur Khan for a long time, Now he has turned blind. He has sent his son to Bahadur Khan seeking employment. If you would write him a letter on this matter giving him a hint, it would be beneficial. And peace.

6.9 Maktub 1.109

To Hakim Sadr
Summary: Clarifying the soundness of the heart

6.9.1 Soundness of the heart

The people of Allah (*ahlu 'llah*) (i.e. sufi masters) are physicians of the diseases of the heart (*atibba'i amrad-i qalbiya'*). The face-turning (*tawajjuh*) of these masters heals the diseases of the inner realm (*i'lal-i batiniya'*). Their speech is medicine and their gaze (*nazar*) heals diseases.

It comes in the hadith, *Those who sit with them are not wretched, for they sit with Allah. It is via their intermediation that it rains, and it is via their intermediation that they (the inhabitants of the world) receive their provisions (*Hum qawmun la yashqa, jalisuhum wa julasa'u 'llah. Bihim yumtaruna wa bihim yarzaquna.*)*[11]

The worst disease of the inner realm is the heart being captivated by what is other than the Haqq (SWT). Until one is completely free from this captivation, it is impossible to be healed, since there is no place for true partnership (*shirkat*) there. As the Quran says, *Take note! For Allah is the pure religion(* Ala! Li-'llahi 'l-dinu 'l-khalisu*).*[12]

It is most shameful (*nihayat-i bihaya'iy*) that love of that what is other than God (*mahabbat-i ghair-i haqq*) (or *ma sewa*) can be made so predominant (*ghalib*) as it the love of God is made

[11] hadith

[12] So how can one let the partner (to God i.e. all that that is other than God or *ma sewa*) predominate (the heart)?

nonexistent or overwhelmed by it (*ma'dum, maghlub*). As the hadith says, *Shamefulness is a branch of the faith. (*Al-haya'u shu'batun mina 'l-iman*).*[13] Probably *shame* here (in the hadith) refers to that *shame* (of being overwhelmed by the love of the *ma sewa*, all that what is other than God.) The evidence that the heart is no longer captivated (*'alamat-i 'adam-i gereftari-i qalb*) (by it) is that it forgets *ma sewa* totally (*kulliyatan*). (It forgets *ma sewa* so completely) that even if you remind him purposefully, even then he does not remember them at all. So how can you have captivation for the things (*gereftariy-i ashya'*) in that homestead?

The friends call this state annihilation, *fana'* and it is the first step on this path (of God-realization.) This is the origin of the manifestation of the eternal light (*mabda'i zuhur-i anwar-i qidam*) and the fountainhead of the spring of knowledge and wisdom (*mansha'i darud-i ma'arif va hikam*). *Without these two, all are in vain. (*Wa bidun hima khartu 'l-qatadi.*)*

> Until the instigating soul realizes annihilation
> you would not find the path to the court of the majesty
>
> Hichkas ra ta neh gardad u fana'
> nist rah-i darbargah-i kibriya'

6.10 Maktub 1.110

To Shaykh Sadr al-Din
Summary: Clarifying that the purpose behind the creation of man is that they would discharge the duties of worship, and perfectly face the Haqq (SWT)

6.10.1 Purpose of creating man: To worship God

May Haqq (SWT) bring us to the ultimate limit of inner peace (*muntaha'-iy mutamanna'-iy*)[14] that the possessors of perfection (*arbab-i kamal*) attain. The purpose of creating man (*maqsud az khilqat-i insani*) is to discharge the duties of performing the acts of worship that God has chosen, focusing on them at every moment.

Now that cannot be realized unless one practices a perfect emulation of *the prince of the beginning (in this world) and the end (in the last world), manifestly or non-manifestly. On him and on his progeny be benediction in its ultimate completeness and sanctity in the faith (*sayyidi 'l-awwalin wa 'l-akhirin zahiran wa batinan 'alaihi mina 'l-salawat atammuha wa mina 'l-tahiyyati imanuha.*)*

May Haqq (ST) grant us and you the ability to emulate the prophet perfectly in speech and deed, in the outside and in the inside, in faith and practice, amin, O lord of the worlds (*Razaqana 'llahu subhanahu wa iyyakum, kamala 'ttiba'ihi, sallallahu ta'ala, 'alaihi wa alihi wa sallama, qawlan wa fi'lan, zahiran wa batinan, 'amalan wa ''tiqadan, amin, ya rabbi 'l-'alamin*).

> Except God, whatever you worship, it is nothing
> unlucky is he who chooses nothing
>
> Ba'd az khuda'i har cheh parastand, hech nist
> be-dawlat ast an keh hech ikhtiyar kard

Whatever object of intention (*maqsud*) is other than Haqq (SWT), that is indeed a god (*ma'bud*). You would be freed from worshiping other than Haqq at that time when other than God (JA) would no longer be the object of intention, even if that object of intention relates to the last world (*maqasid-i ukhri*) or bliss of paradise (*tana"um-i bihishti*). Although those purposes are beautiful (*hasanat*), still they are like ugly (*sayyiyat*) to the people who have realized nearness (*muqarraban*). When the state of the matters of the last world are such, then what can I say on the matters of this world? For the world has been cursed by the Haqq — since its creation he has never looked at it with grace. Its love (*hubb*) is the root of all sins (*sar-i gunahan*). Those who seek it deserve to be cursed (*la'an*) and banished (*tarad-and*). As the prophet said, *This world has been cursed. And all that is in it has been cursed save zikr of Allah (T) (*Al-dunya mal'unatun. Wa mal'unun ma fiha illa dhikra 'llahi ta'ala.(hadith: Tirmidhi, Ibn Majah).

May Allah (S) save us from its harm, and harm of all that is in it, by reverence of his beloved Muhammad, prince of the earlier ones and the later ones. On him be benediction and peace, and on his noble progeny (*Najjana 'llahu subhanahu 'an shar-*

[13] hadith

[14] Amritsari interprets *mutamanna* as *arzu* i.e. desire, but I believe it should be derived from the root of *mutma'inna*.

riha, wa sharri ma fiha, bihurmati habibihi muhammadin, sayyidi 'l-awwalina wa 'l-akhirina, 'alaihi 'l-salawatu wa 'l-salamu, wa 'alihi 'l-karamu).

6.11 Maktub 1.111

To Shaykh Sanbhali
Summary: Clarifying that *tawhid* means feeing the heart of what is other than the Haqq (SWT) etc.

All praise is to Allah. Peace be on his elect devotees. (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*!

6.11.1 *Tawhid* is freeing the heart from captivations of others

Tawhid is freeing (*takhlis*) the heart from being face-turned on anything that is other than God (*az tawajjuh ma dun-i u subhanahu*). As long as (one's) heart realizes (*mutahaqqiq*) captivation (*gereftari*) to *ma sewa*, how little it may be, one does not possess tawhid (*arbab-i tawhid nist*). Until one attains (*tahsil*) that felicity (of *tawhid*, saying (God is) one, or (even) understanding (*danistan*) (God is) one (in a superficial way) is meaningless babble to the possessors of attainment (*arbab-i husul*) (who have attained true *tawhid*.) However, saying (God is) one, or understanding (God is one) when one testifies on one's faith (*tasdiq-i iman*), it has a different interpretation.

There is a clear difference (*bayyin*) between the sayings, *there is no god save Allah (*la ilaha illa 'llah*)* and *there is no existence save Allah (*la mawjuda illa 'llah*)*. Attestation of the faith (*tasdiq-i iman*) is *'ilmi*, cognitive whereas perception of the finding (*idrak-i wajdani*) is *hali*, pertains to the state. Until it becomes one's (own) state (that one experiences for oneself), one should not even discuss it. Those sufi shaykhs who have discussed this matter, they may be of these two types:

1. they should be ignored, as they are veiled by the pre-domination of their state (*dar ghalba'-i hal mastur*)

2. or the intention behind their writing and revealing the states (*izhar-i ahwal*) might be so that they could become the 'testing stone' (*mahak*) for the states that are in the others. So that the others may observe the master's states and evaluate their own states

Except for these two reasons, it's forbidden to reveal one's state.

May God grant such luckless people like us even a little of the states of the masters, and keep us firm on the emulation of the illuminated Mustafan sunna (*sunnat-i saniyya'-i mustafiyya'*) on its stem (*masdar*) be benediction, peace and salutation every day, by the reverence of the prophet and his noble progeny. On him and on them be benediction and peace-offering (*Bi-hurmati 'l-nabiyyi wa alihi 'l-amjadi 'alaihi wa 'alaihim al-salawatu wa 'l-taslimatu*)

ps: The carrier if this letter is Mian Shaykh 'Abdu 'l-Fattah is a *hafiz* and from an aristocratic family. There are a lot of people in his family that he needs to support and all his children are daughters. He has reached such an (impoverished) situation that he needs to beseech from benefactors. I hope that his purpose would be fulfilled. I do not want to inconvenience you any more.

6.12 Maktub 1.112

To 'Abdu 'l-Jalil al-Thaneswari, then to Jawnpuri
Summary: Clarifying that to realize (*mutahaqqiq*) the creed of the mainstream Sunni congregation is our duty. Along with this felicity, if states or ecstasies (*ahwal, mawajid*) are attained, they should be considered gifts, else this felicity alone is sufficient.

6.12.1 First duty is to attain the Sunni creed

May Haqq (SWT) make us, the bankrupt ones (*muflisan*, realize (*mutahaqqiq*) the reality of the true creed of the people of truth i.e. the mainstream Sunni community, and give us the opportunity (*tawfiq*) to practice the practice that is well-pleasing to us for the current moment (*'amal-i mardiyati naqd-i waqt*); and as its result (of that creed and practice). grant us the states (*ahwal*) and completely attract (*jadhb farmayad*) us to his holy person (JS). *(Attaining the Sunni creed,) this is the work, all else is in vain (*Kar-i iyn ast, va ghair in hameh hech*)*.

The states and ecstasies (*ahwal, mawajid*) that would be possible without realizing the reality of the creed of this saved sect, I recognize thaty Haqq (SWT) make you felicitious by the felicity that is having faith in as nothing but *istidraj*, i.e. deceptions that take one step-by-step to ruin. And I consider that as nothing but harm. Along with this felicity of following the saved sect, whatever God gives, I consider it be a great gift (*minnat*). And I express my gratitude for it. On the other hand, if God gives me this very (Sunni creed), and do not give me any state or ecstasy, I am not anxious (*bak*), instead I express my gratefulness, and I am well-pleased. Many sufi shaykhs (*masha'ikh*) (may Allah sanctify their secrets, *qaddasa 'llahu ta'ala asrarhum*) while pre-dominated by the state or while intoxicated for that moment (*ghalba'i hal, sukr-i waqt*) have manifested many ideas (*'ulum, ma'arif*) that contradict the correct doctrines of the people of truth. However, since those (ideas) have originated from that (intoxication-derived) unveilings (*kashf*), those (shaykhs) are absolved from guilt (*ma'dhur*) (and those ideas should be disregarded.) I hope that they would not be caught in the future (on the day of last judgment.) Their status is like the mujtahids who made mistakes. Even for their mistakes, they would receive prizes. The truth is on the side of the ulama of the people of truth (I am grateful to Allah for keeping me with them. *shukr Allahu ta'ala sa'yihim*). It is since their ideas have been acquired (*muqtabas*) from the niche of prophethood, and are supported by revelation, which is incontrovertibly correct (*wahy qat'y.*) (On the other hand,) the ideas (*ma'arif*) of these sufis stands on unveiling and inspiration (*kashf, ilham*) that is prone to error. The criterion of reliability (*misdaq-i sihhat*) of unveiling and inspiration is conformance with the knowledge of the Sunni ulama. If (they) contradict (the Sunni ulama) even by the amount of a hair-point (*sar-mo*), it is outside the circle of correctness.

This is what is reliable knowledge, and uncontaminated truth. And what comes after the truth is nothing but misguidance. May Allah (S) nurture us and you into standing firm (*istiqamat*) on following the prince of the messengers (*Hadha huwa 'l-'ilmu 'l-sahihu wa 'l-haqqu 'l-sarihu, fa-madha ba'da 'l-haqqi illa 'l-dalalu, razaqana 'llahu subhanahu wa iyyakumu 'l-istiqamati 'ala mutaba'ati sayyidi 'l-mursalina*).

6.13 Maktub 1.113

To Jamal al-Din Hussain Kulabi
Summary: Clarifying

1. the difference between the *jadhba* of the beginner (*mubtadi*) and the *jadhba* of the ender (*muntahi*)
2. that (the witnessing of God) that the attracted ones (*majdhuban*) witness in the beginning (*ibtida*) is nothing else but the (witnessing of the) *ruh*, spirit that is (the *latifa*) above the *qalb*, heart, and that witnessing (*shuhud*) of the *ruh* is (mistakenly) conceived to be the witnessing of God (*ilahi*).

All praise is to Allah. Peace be on his elect devotees. (*Alhamdu lillahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*!

The attraction (*injidhab*) or the pull from God comes from the station that is above (*maqam-i fawqa*), not (the station that is) above the above (*fawq-i fawqa*). And the matter with *shuhud* or witnessing is the same as well (*Wa kadha 'l-halu fi 'l-shuhudi wa nahwi-hi*)! For the following two groups, their attractions happens on the station of the spirit (*ruh*) that is above the station of the heart. They are:

1. the attracted ones (*majdhuban*) who has not done *suluk*
2. those who are on the station of the heart

(There is a world of difference between the *jajdhba* of the beginner and the *jadhba* of the ender.) The most advanced type of *jadhba* is) the *indhibab-i ilahi* or attraction from God, and that may be found only in the *jajdhba* of the enders (*muntahiyan*). And there is no other station above that (station of *indhibab-i ilahi.*)

(*Jadhba* and witnessing of the beginner:) (These following points are pithy here. They are:

1. When the beginners experience *jajdhba*, they witness nothing except the *ruh* that has been breathed in (*ruh-i manfukh*).
2. (However, the prototype of that *ruh* is God himself, as) the prophet said, *Indeed, Allah has created Adam in his own*

*form (*Inna 'llaha khalaqa adama 'ala suratihi*).*[15]

3. Since the *ruh* exists in the form of its own prototype (*asl*) (that is God himself), the (beginners mistakenly) guess that the witnessing (*shuhud*) of the *ruh* is the witnessing of God.
4. Also, the *ruh* has a sort of relationship (*nahwiy az munasabat*) with the world of the bodies (*'alam-i ajsad*).
5. As a result, sometimes they say that that witnessing (*shuhud*) (of the *ruh* that they mistakenly conceive as the witnessing of God) is the witnessing of oneness in manyness (*shuhud-i ahadiyat dar kathrat*) (or the witnessing of God in the world of the bodies). And some other times they propose togetherness (*ma'iyyat*) i.e. God and the creation are together.

(*Jadhba* and witnessing of the ender:) It is only in the end the *suluk* that the [true] witnessing of the Haqq is realized (*mutahaqqiq shud*). (And that true witnessing) cannot be even conceived unless an unbounded annihilation (*fana'-i mutlaq*) is realized on the end (*nihayat*) of *suluk*.

> Until the instigating soul realizes *fana'*
> you would not find the way to the court of the majesty
>
> Hichkas ra ta neh gardad u fana'
> nist rah darbargah-i kibriya

This [true] witnessing (of the enders) has nothing to do with the world of the things (*'alam-i chiz*). The is indeed a great difference between the witnessings of the beginner and the ender. If the witnessing has any relationship at all with the world of existence (*al-wujud*) then it is not the [true] witnessing of the Haqq. Conversely, if it has (absolutely) no relationship (with the world of existence) then it is indeed the evidence of a [true] witnessing of God. Here, the word *shuhud*, witnessing is used due to paucity of language, else the related thing (*muntasab*) (i.e. God) is also *without how* and *without what manner* (*bechun, bechegunch*) like the relationship (itself). Things *with how* may not relate to things *without how*. None but the chariot of the king may carry his tribute.

[15] hadith

6.14 Maktub 1.114

To Sufi Qurban

Summary: On inducing (*tahrid*) the emulation (*mutaba'at*) of the prince of the messengers, *'alaihi wa 'alaihim wa alihi 'l-salawatu wa 'l-taslimati.*

Prophet Mumammad is the prince of the beginning and the end (*sayyidi 'l-awwalin wa 'l-akhirin*). It is via the intermediation of the his love (*betufayli dustiy-i u*) for him that Haqq (SWT) has revealed (*zuhur arad*) the perfections of his names and attributes (*kamalat-i asma'i va sifat-i khod*), on an open plain (*'arsa*). May God ennoble us (*musharraf garnadanad*), the bankrupt ones (*muflisan*, with the felicity of following (*be-dawlati ittiba'* him, and keep us steadfast on it (*va bar an istiqamat bekhashud*). And Haqq has created him as better than the entire creation (*va u ra behtarin-i jami'i ka'inat khalq kard*).

It is since even a particle of this emulation that is well-pleasing (to God) (*dharra'i in mutaba'ati mardiyya'*) is far far better than than all the pleasures of this world and the bliss of the last world (*az jami'i taladh-dhudhat-i duniyawwi wa tan"umat-i ukhrawiy bemaratib behtar ast*). Excellence (*fadilat*) depends on emulating his illuminated sunna, and superiority (*maziyyat*) follows following his sharia. For example, sleeping in the midday *(khwab nimruzi*) emulating the prophet is higher and superior (*ula, afdal*) than being awake (and praying) for thousands of nights that is not his emulation. Similarly, to eat on the day of fast-breaking (*yawm fitr*) that the Mustafan sharia has chosen, is better (*behtarin*) than fasting for the entire life that is not taken from the sharia. And giving a penny in charity (as zakat) that is a ruling of the sharia is more excellent (*fadilatar*) than giving a mountainful gold in (supererogatoty) charity that is from one's own self (*az nazd-i khod*)

Commander of the faithful (*amir al-mu'minin*) 'Umar (may Allah be well-pleased on him, *radiya 'llahu ta'ala 'anhu*) once found someone absent in

the dawn (*fajr*) congregation, and inquired. The companions answered that that person prays the entire night, so he must be sleeping now. At that, the commander of the faithful answered that instead had he slept the entire night, and performed the morning prayer in the congregation, it would have been better.

The misguided people (*ahl-i dalalat*) (e.g. yogis) observe many arduous practices (*riyadat, mujahadat*) , but since they do not conform to the true sharia, they have no value, and considered worthless by God. If you gain any result from that hard practice, it may be some worldly benefit. What value does the entire world command? What value would someone give to some of its benefits? It can be compared with a street sweeper, who labor hard but get little in wages. On the other hand, the observers of the sharia can be compared with them who work cutting priceless gems using (cutters made of) fine diamonds. Their work is little but wages are high. For one moment's work, they get a hundred years wages. Its mystery is that practices that conform to the sharia pleases (*mardi*) the Haqq (S) and that what oppose the sharia displeases him. Therefore, deeds that displease him would not be at all merit-worthy instead make one liable for chastisement, let alone be given merit. Even in this witnessed world of metaphors (*'alam-i majaz shahid*), it has many examples. You can realize it you ponder a little.

> Whatever a sick man takes up, his sickness increases
> When a perfect man takes up infidelity, it's religion
>
> Har cheh gird 'illati 'illat shud
> kufr gird kamili, millat shud

Therefore, emulation of the sunna is the principal sum (*sar-maya'*) of all felicities (*sa'adat*) and deeds in violation of the sharia (*khilaf-i shari'at*) are corruptions (*fasadat*).

May exalted Allah keep us and you firm on following the prince of the prophets. On him and on them, and on his progeny be benedictions, peace-offerings, and peace! (*Thabbatana 'llahu subhanahu wa iyyakum, 'ala mutaba'ati 'l-sayyidi 'l-mursalina, 'alaihi wa 'alaihim wa 'ala alihi, mina 'l-salawatu, wa 'l-taslimatu, wa 'l-salamu.*)

6.15 Maktub 1.115

To: Mulla 'Abdu 'l-Haqq Dihlawi Summary: Clarifying that the road we are cutting through has seven steps

6.15.1 The path we are cutting through has seven steps

> Whatever I talk about the friend
> talking about the friend is so enjoyable
>
> Az harcheh mirdad
> sukhn-i dost khoshtar-ast

The road that we are cutting through has seven steps: two steps in the world of empirical things (*'alam-i khalq*), and five steps in the world of command (*'alam-i amr*).

On the first step of the world of command, the self-disclosure of the act(s) (*tajalli-i af'al*) shows its face (*ru midahad*) and on the second step, the self-disclosure of the act(s) (*tajalli-i sifat*). On the third step, the self-disclosure of the person begins (*tajalliyat-i dhatiya'*). After then, in commensurate to the degrees of perfection, (the sufi progresses,) as it is not hidden to the (God-realized sufi). Now all these depends on the emulation of the prince of the beginning and the end (prophet Muhammad) (*'alaihi wa mina 'l-salawatu akmaluha wa 'lt-aslimatu afdaluha*).

Those who say that this path has two steps only, by that they mean the

1. world of the empirical things (*'alam-i khalq*) and
2. the world of command (*'alam-i amr*).

They make it undifferentiated just to make it easy in the gaze of the seekers. The reality of the matter is that what I have realized by the grace of Allah (SWT) i.e. this.

6.16 Maktub 1.116

To Mulla 'Abdul Wahid Lahori
Summary:

1. Clarifying that the peacefulness of the heart is the result of forgetting the *ma sewa* (i.e. banishing it) from the heart.

2. Forbidding excessive pre-occupation with this-worldly chores, as it creates longing for this world.

6.16.1 Heart: Its peacefulness results from forgetting the *ma sewa*

Respected brother! I have received your letter that I was longing for. I understood well what you have written on the peacefulness of the heart (*salamati-i qalb*). Indeed, its peacefulness depends on its forgetting the *ma sewa*. Even if he is reminded intentionally, he still does not remember. It is in this measure that the thoughts of *ma sewa* are forbidden (from his heart.)(*Bar in taqdir, khuturi ma sewa ra man'a nabashad*) This state is called the annihilation of the heart (*fana'-i qalbi*), the first step on this path, and it brings the good news of the levels of friendship, which the seekers attain commensurate to their degrees of receptivities (*tafawuti 'l-darajati 'l-isti'dadi*). You should aspire high, you should not remain content with walnuts and raisins. Indeed, Allah loves those with high aspirations (*Inna 'llaha yuhibbu ma'aliya 'l-himami*) (hadith: Suyuti)

6.16.2 Forbidding excessive pre-occupation with this world

There is fear that being excessively pre-occupied with the matters of the world would increase the longing for it. Warning! Do not be deceived by such a peacefulness of the heart that may revert. And do not proceed on worldly matters as much as possible, lest it engenders excessive longing, and throw you into ruin. May Allah save us from this (*Iyadhan bi-'llahi subhanahu*)! Sweeping the streets as a fakir is many levels superior to presiding as a man (engrossed in) wealth. Aspire so that you may spend the few days (of this earthly life) in poverty and misery (*faqr, namuradi*). Flee from wealth and its possessors fast, as you flee from the tiger (*Firru mina 'l-ghina'i wa arbabihi akthara, ma tafirru mina 'l-asadi*). And peace.

6.17 Maktub 1.117

To Muhammad Qadim Badakhshi
Summary: Clarifying that in the beginning, the heart follows the faculty of sensation, but in the end, this following does not remain.

6.17.1 Heart: Initially it follows the sensory organs, then it does not

Mawlana Yar Muhammad! Do not forget us. For some time, the heart follows the (the faculty of) sensation (*tabi' hiss*). As a consequence, necessarily, at that time whatever is far from the sensory organs, that is also far from the heart. This hadith alludes to this level, *He who is not the owner of his own breast, the heart is not with him.* Man lam yamlik 'ainahu, fa-laysa 'l-qalbu 'indahu. At the end, when the heart no longer follows the sensory organs, then even if it is far from the sensory organs, the nearness of the heart (*qurb-i qalbi*) is not disturbed. Therefore, the shaykhs of this tariqa do not permit the the beginning or mid-level students to be away from the companionship of a shaykh who is perfect himself and can bring others to perfection (*suhbat-i shaykh-i kamil-i mukammil*).

In summary, *That what is not attained in its entirety, do not leave it out in its entirety*) (*Ma la yudraku kulluhu, la yutraku kulluhu*) — you should act according to this saying, and completely leave aside the companionship of people who are not your type(*na-jins*). The coming (*qudum*) of Mian Shaykh Muzzammil — you should consider it the preface to felicity and deem his companionship a spoil of war. Spend most of your time in his companionship as he is a most exalted existence. And peace

6.18 Maktub 1.118

To Mullah Qasim 'Ali Badakhshi
Summary: Clarifying the harms that those who oppose the people of Allah suffer.

6.18.1 Harms to the opposers of the people of Allah

Beloved Mawlana Qasim! The letter you have sent (*firistadeh*) has arrived. I understood what you meant outwardly. *He who does wholesome deeds, does it for his* nafs*, and he who does evil deeds, does it for (his* nafs *as well) (*Man ‘amila salihan fa-li-nafsihi, wa man asa’a fa-‘alaiha. [16]

Khwaja ‘Abdullah Ansari said, *God! Whom you want to destroy, put him in enmity with us.*

Afraid I am, of that group
which ridicules me for being drunk with wine
When I am still on the door of the bar
their faith would vanish

May Haqq (SWT) save the people of Islam from denying the fakirs, and make them cautious from blaming them (the fakirs) by reverence of the prince of men. On him and on his progeny be benediction, peace-offering, and peace (*bi-hurmati sayyidi ’l-bashari, ‘alaihi wa ‘ala alihi, ’l-salawatu wa ’l-taslimatu, wa ’l-salam.*)

6.19 Maktub 1.119

To: Mir Muhammad Nu‘man Badakhshi

Summary: Encouraging the longing for the companionship (*targhib bar suhbat*) of the shaykh whom one follows (*shaykh-i muqtada*), and clarifying that sometimes the perfect ones (*kamilan*) ordain (*ijazat minamayand*) some of his own imperfect disciples (*ba‘di az muridan-i naqis-i khod*) to teach the tariqa also (*ham be-ta‘lim-i tariqat*), and other matters.

6.19.1 Companionship of one’s own shaykh is precious

The noble letter from the honorable Mir has arrived. On this path, one should seek madness (*divangi*). A hadith says, *None would be a believer until he is talked about, Indeed he is insane (*Lan yu’mina ahadukum hatta yuqala *Innahu majnun).*[17] When insanity (*junun*) would come, then he would be freed (*farigh*) of all (worries or) deliberation on his wife and children (*tadbir-i zan va farzand*), and from the anxiety of this and that (*az andisheh’i kadha va kadha*) (i.e. worldly matters), and then realize a [24/7] meditative-state (*jam‘iyat moyassar shud*). This madness (*divangi*) is in your innate nature (*nahad*). but through) some extraordinary activities (*‘awarid*) that you did for a long time (*la-ta’il*), you have suppressed it. What can I do?

Because of this (physical) separation (*mufarraqat*) (between ourselves), I am feeling (*mafhum*) a lack of relationship (*biy-munasibati*) (with you). You may rectify (*tadaruk*) this fast (*zud*) (by visiting me). You may consider lack of ability (*biy-istitati*) as ability, and eliminate the physical distance.

The *jam‘iyat* of this tribe is (like a meditative-state.) It is beyond (*ma wara*) the *jam‘iyat*of the common people (that is like a mental feeling of calmness). On the other hand, that what creates calmness in (the common people) gives this (tribe) a disturbed feeling (*tafriqa’*) (as they need a deeper level of calmness). That what creates a disturbed feeling in the common people (*asbab-i tafriqa’-i khulq*) creates a *jam‘iyat* in these (masters). Therefore, you should like that what creates a disturbed feeling in common people. Only then (these masters) would realize a *jam‘iyat*, peaceful meditative state.

If, in future, this tribe (of sufis) consider the *jam‘iyat* of the common people as [true] *jam‘iyat* then they should fear (*tarsid*) that *jam‘iyat* and instead flee to exalted Haqq as refuge (*be-janab-i haqq subhanahu iltija bayad*) (from that *jam‘iyat.* They should flee) so that that *jam‘iyat* does not become their mortal enemy. You should not compare that *jam‘iyat* with the state of this person or that person. Before attaining perfection (*tamami*), all levels (*maratib*) are imperfect (*naqs*). However, there are differences between their degrees (*darajatiha*).

Separation with the beloved
Even if it’s little, it isn’t little

Faraq-i dust
Agar andak-ast andak nist

[16] Q.Fusillat.41.46
[17] hadith

6.19.2 Imperfect sufis can teach

Sometimes, the shaykhs of tariqa give permission to teach the tariqa (*ijazat-i ta'lim-i tariqat*) to some of their disciples before they become complete (*tamami*). Hazrat Khwaja Naqshband (*qaddasa 'llahu ta'ala asrarhum*) instructed Mawlana Ya'qub Charkhi to teach the tariqa and take the students along the *suluk* to some of the waystations (*ba'di az manazil*) (on the Naqshbandi *suluk*). He said, *O Ya'qub! What you have received from me, transmit it to the creation.* At the same time, he had also said, *After me, remain in the service of 'Ala'u 'l-din.* Most of his time, he remained in the service of (Khwaja) 'Ala'u 'l-din. It is for this reason that Mawlana 'Abdu 'l-Rahman Jami, in his book *Nafahat*, primarily considered him a disciple of Khwaja 'Ala'u 'l-din, and secondarily gave connection (*nisbat*) to Hazrat Khwaja Naqshband. In summary, the cure for this scattering [of the mind away from God] is the companionship of the possessors of the meditative-state (*jam'iyat*), I have written that to you with emphasis again and again.

I heard that Mawlana Muhammad Siddiq has taken a job and left fakirhood. How awful! It is as if he had fallen down from the supreme heights (*a'lay'-i 'illiyin*) to the lowest of the low points (*asfal-i safilin*) His state would be one of these two: Either he would find peace in the job or he would not. If he does find peace, it would be bad. But if he does not find peace , it would be even worse — it would be really ugly.

O Lord! After guiding us, do not misguide our hearts, instead bestow on us mercy from you. Indeed, you bestow on them who do not deserve it even. (*Rabbana! La tuzigh qulubana, ba'da idh-hadaitana, wahab lana, min ladunka, rahmatan. Inna-ka anta 'l-wah-habu*).

6.20 Maktub 1.120

To Mir Muhammad Nu'man Badakhshi
Summary: On encouraging the longing for the companionship of possessors of meditative-state (*targhib-i suhbat-i arbab-i jam'iyat*). And whatever like that is allotted in the fate (*Wa ma yunasibu dhalika*).

6.20.1 Companionship of possessors of meditative-state is precious

Dear Mir! I guess you have completely forgotten us. You do not remember us at all as you do not send us any news. The leave (*fursat*) we have been given (i.e. our lifetime) is short. So it should be spent only on the most important of the important tasks. And that task is the companionship of people in a meditative-state (*arbab-i jam'iyat*).

Do not compare their companionship with any good-deed, whatever deed it may be. Are you not aware that it is his companionship that has made the prophet's companions superior (*fuddilu*) than the entire Muhammadan community. Even higher than Wais Qarni and 'Umar Marwani (*Waisan Qaraniyan, 'Umaran Marwaniyan*).

However, both Uwais Warni and Umar Marwani have reached the last level (*nihayatu 'l-darajat*), and the extreme end of perfection (*ghayata 'l-kamalat*). Still, since they (i.e. the rest of the Muhammadan community) had failed to attain the companionship of the prophet, even the error (*khata'*) of Hazrat Muwawiya, is better (*khayran*) than their correct actions (*sawabihima*). And (similarly,) via the blessing of the companionship, the mistakes of 'Umar ibnu 'l-'As is better than the right actions of theirs.

It is because the faith of these great ones were shaped into a witnessed form (*shuhudiyyan*) (i.e. they attained a perfect form of faith) as they had attained the companionship of the blessed prophet, saw him, and saw the angels visiting, witnessed (the angels transmitting) revelation (*shuhudi 'l-wahy*), saw the prophetic miracles (*mu'jiza'*) with their own eyes, etc. These perfections are the roots (*usul*) of all other perfections. This has not come to anyone's lot but the companions. Had Uwais Qarni known the excellence of companionship with (the prophet) that had such unique superiority (*fadilati 'l-suhbatu fi hadha 'l-khassiyyati*), nothing would have kept him away from his companionship. God has not given anything else as much merit as companionship. And Allah grants unique mercy to whomever he chooses. And Allah is the possessor of magnificent bounties. (*Wa 'llahu yakhtassu bi-rahmatihi man yasha'u. Wa 'llahu dhu 'l-fadli 'l-'azim*).

Alexander could not buy elixir of life even

by overbidding
By strength or gold, this job is not possible

Sikandar ra nami najshanad abi
Be-zur va zar, moyassar nist iyn kar

O Allah! When you did not create us in that generation, in the era of those masters, please include us in their congregation later, and So make our mustering (*Hashr*) in their congregation by the reverence that belongs to the prince of the prophets. (*Allhumma! Wa in lam takhluqna fi hadhihi 'l-nash'ati, fi qarni ha'ula'i 'l-akabiri, fa-j'alna fi nash'ati 'l-akhirati, mahshu'rina fi zumratihim, bihurmati sayyidi 'l-mursalina*).

'Alaihi wa 'alihimu 'l-salawatu wa 'l-tahiyatu wa 'l-taslimatu wa 'l-salamu.

6.21 Maktub 1.121

To Mir Muhammad Nu'man
Summary: Clarifying that this path has seven steps in total , some sufis have finished on the sixth step etc.

6.21.1 Sufi path: seven steps in total

Esteemed Mir, please realize that we are offering plethora of prayers for you. For a long time, you are not giving us any news of how you are, or asking how we are here. Exalted Allah, I am praising him and showing gratefulness to him (*Al-hamdu li-'llahi subhanahu wa 'l-minnatu*)! We are well. Now let me write a few lines clarifying this.

Dear brother, it has been decided that this path has seven steps in total , some sufis have arrived up to the sixth step, some others up to the fifth step, some others up to the fourth step, some others up to the third step commensurate to their levels (*'ala 'l-tafawati darajatihim*) (of receptivities). The possessor of the third step is also giving benefit to the people. So how would be that group who are even more advanced? A high aspiration is needed. Having received just a little, you should not consider it enough. There is no time to write more. And peace.

6.22 Maktub 1.122

To Mulla Tahir Badakhshi
Summary: Inducing towards keeping the aim high

Mawlana Muhammad Tahir! Please forgive me for my delay in answering your letter. Mawlana Yar Muhammad would tell you something about my relocation, for sure. Since you are strongly desiring to go to India, you may do so. However, you may keep on inquiring about your family.

We will talk about the rest when we meet — it is a well-known saying. You should have a ever-continuing presence (*hudur*) with God, and it is necessary to stay away from others. You should aim high. Do not get immersed into whatever comes in hand.

The unique light that lights all these lights
Leaving aside all other lights, I am seeking that light

Ma az chiy nur yekeh bud mashraq-i anwar
az maghrabiy va kawkab va mishkat gozashtim

Most of the fakirs of this age are solidly set (*iqamat*) on the station [where they remain content as their thirst] has been quenched, and [passive as they feel] they have had enough (*maqam-i rayy, iktifa*). Their companionship is like lethal poison. *Flee from them as you would flee from a lion (*Firra minhum kama tafirru mina 'l-asadi*).* — hold on to this principle. Do not depend on dreams etc, as they have many different interpretations (*i'tibar*). Let me warn you, do not be deceived by what you conceive, be it in dreams or in whims (*khwab, khiyal*).

How would I reach the beloved?
When there are mountains, caves, and trenches on the path

Kaifa 'l-wusulu ila su'ada wa dunaha
Qulalul jibali wa dunahunna khuyufu

And peace!

Chapter 7

Maktubs 1.123-1.150

7.1 Maktub 1.123

To Mulla Tahir Badakhshi
Summary: Performing supererogatory deeds, even if it is a Hajj, is devoid of any benefit when compared to an obligatory (*fard*) worship.

I have received your generous letter. Your name [is *tahir*, and] it means pure, and so may God purify you from dirty attachments (*ta'alluqat*) [i.e. to anyone save Allah.]

O brother! It comes in the hadith, *The sign of God's displeasure on a man is that he pre-occupies himself with that what does not concern him (*'Alamatu i'radihi ta'ala 'ani 'l-'abdi 'shtighaluhu bi-ma-la ya'nihi*).*[1] Pre-occupying oneself with supererogatory worships is an absolutely unnecessary act when compared to an obligatory worship. So it is necessary to investigate one's own states, so that it could be understood what type of activity one is pre-occupied with — supererogatory or obligatory (*nafl, fard*). For the sake of going to a supererogatory Hajj, how many forbidden acts one would have to do —- one may poder on it. Only a hint is enough for the intelligent. Salam to you and your intimate friends.

7.2 Maktub 1.124

To Mulla Tahir Badakhshi
Summary: Having the money for the expenses of the journey is a pre-condition for Hajj being required (*wajib*). To perform the Hajj when one lacks the means

O brother! Khwaja Muhammad Tahir! I have received your letter. I praise Allah (S), and offer gratefulness to him for that (*Li-'llahi subhanahu 'l-hamdu wa 'l-minnatu*) although you have been far away from us for a long time, still there is no dearth in your sincerity and love (*futuriy-i ikhlas, mahabbat*) for us. It's a sign of a magnificent felicity (*'alamat-i sa'adat-i 'azima'*).

Beloved brother! When you bade farewell, and resolved to go to Hajj, I only said that I may accompany you in this journey. But however much I tried, the *istikhara* was not favorable, and it seemd that such is not the desire of God. So I gave up. First, I was not happy about you going. Still, since I saw that you were so eagar, I did not forbid you directly. To have the expenses of the journey is a pre-condition of Hajj. Unless one has the money, it is wasting time in vain. One should not give up needed matters, and be occupied with unnecessary matters.

Previously, I had written that to you in several letters. I am sure if you did receive them or not. But it is indeed the matter. You may do whatever you wish. *Wa 'l-salam.*

7.3 Maktub 1.125

To Mir Salih Nishapuri
Summary: The cosmos, be it the microcosm or the macrocosm, is the locus of manifestation of the divine names and attributes. And the cosmos has no relationship with its maker except that it is the creation of God, and it is where God manifests himself (*makhluqiyyat, mazhariyyat*).

O Allah! We want to see the realities of the things as they are. (*Allahumma arina haqa'iqa 'l-ashya'-i kama hiya.*) Be it the microcosm or be it the macrocosm (*'alam-i saghir, kabir*), the entire

[1] hadith

cosmos is the locus of manifestation (*mazahir*) of the names and attributes of God (*ta'ala shanuhu*), and the mirror wherein the the modes and the perfections of the person of God is (*shuyun, kamalat-i dhatiyya'*) appears.

God (*'azza sultanuhu*) was a hidden treasure and a mystery (*ganz-i makhfiy, sirriy*). And he wished to come out from the hidden place to a public place (*az khala' be-mala'*) and display [his perfect attributes] before all (*'ard*), and bring himself from undifferentiatedness to differentiatedness (*az ijmal be-tafsil*).

He created the cosmos in such a way that the essences and attributes (*dhawat, sifat*) [of the cosmos] point towards the person and attributes of God. Therefore, the cosmos has no [true] relationship with the craftsman who crafted it [i.e. God, even when it seems so], except the relationship that it is the creation of God. and that creation points towards the names and modes (*ism, shyunat*) of God.

The sufis who rule [anti-sharia monist sciences such as] unificationism or identicalism, (*ittihad, 'ainiyat*) on, or the relationships of encompassment by, penetration by, or withness with (*ihata', sarayan, ma'iyyat-i dhatiyya'*) the person of God [as opposed to the knowledge of God], they are predominated by a [temporary, unstable] state or temporary intoxication (*ghalba'-i hal, sukr-i waqt*).

The masters who are stable in their states (*akabir-i mustaqim al-ahwal*) and have attained a measure of sobriety (*sahw*), they do not establish any relationship between the cosmos and God who crafted (*sani'*) it, except that the cosmos has been created by God and it is the locus of manifestation of God (*khuluqiyyatu, mazhariyyatu*). And the knowledge-based encompassment, penetration or withness (*ihata', sarayan, ma'iyyat-i 'ilmiy*) that they propose conform to ulama of the people of truth. Praise to Allah for keeping me with them (*shakara 'llahu ta'ala sa'yahum*).

[Ibn Arabi and followers] have established some of these relationships, e.g. encompassment, withness (*ihata', ma'iyyat*), with the person of God. Suprisingly, even when they admit that the person of God is devoid of all relationships. [And they believe it so strongly that] they even deny that God possesses the [eight] essential attributes (*sifat-i dhatiyya'*). Are they not contradicting themselves? To rationalize this contradiction, they unnaturally (*takalluf*) establish levels within the person of God [i.e. the five descents], as the *faylasuf* made up intricate schemes (*tadqiqat*) [of emanations].

Those who have realized correct unveilings (*kashf-i sahih*) recognize the person of God as nothing else but truly indivisible (*basit-i haqiqi*). Whatever that is there [in the abode of God] beyond the person of God is considered to be included in the names.

> The separation with the beloved, even if it is little
> it is not little
> In the eye, even if it is fine as a hair
> it is a lot
>
> *Faraq-i dost, agar andak ast*
> *andak nist*
> *Darun-i dideh, agar nim mu-st*
> *besiyar ast*

This matter may be illustrated by an analogy. For example, a wise man skilled in many arts decides that he would manifest his own hidden qualities in the open. And he brings into existence (*ijad*) some letters and sounds so that he can make those [hidden] qualities resplendent on that curtain [of those letters and sounds]. In that case, those letters and sounds would [merely] point towards the hidden qualities [of that wise man] — they would have no [true] relationship with the hidden qualities of that wise man except that those [letters and sounds] would [merely] *indicate* those hidden qualities (*mazahir-i an ma'ani-i an makhfiyya'*) — they would be mirrors to those qualities. [That is, the letters and sounds would not be qualities themselves, instead they would only indicate those qualities.]

It is meaningless to call those letters and sounds identical to those hidden qualities (*ma'ani-i makhfiyya'*). And likewise, there is no scope at all to rule that those forms (*surat*) [i.e. those letters and sounds] encompass us or are with us (*ihata', ma'iyyat*).

The qualities (*ma'ani*) are there in that same disengaged (*sarafit makhzuna'*) form as before. And there has been no change in the essence and attributes (*dhat, sifat*) of that quality (*ma'ani*). However, since those letters and sounds indicate those qualities, there is indeed a relationship between the indicator [i.e. God] and the indicated

thing, [i.e. the letters and sounds]. Since this relationship between God and the letters and sounds, one may suspect that there is some additional relationship between them. However, truly, those stored-up qualities (*ma'ani-i makhzun*) are disengaged and free (*munazzah, mubarra'*) from those additional qualities (*an ma'ani-i zaida'*).

Our belief (*mu'taqad*) in this matter is such:

> Establishing any other relationship between them beyond the inter-relationship that is between the manifested thing (*mazhariyat*) and manifester — e.g. unification, identity, encompassment, withness (*ittihad, 'ainiyyat, ihata', ma'iyyat*) — would be intoxication (*sukr*). The person of God (*ta'ala*) is not stained by any relationship (*az nisbat mu'arra*), and sanctified from any inter-relationship (*az munasabat mubarra*).

What relationship can there be between the dust and the lord of the lords (*Ma li-'l-turabi wa rabbi 'l-arbabi*)? However, there is a sort of inter-relationship here between the creator and the creation, and that is the inter-relationship between the manifester and the manifested (*zahiriya, mazhariya*) — by this you may either call out *wahdatu 'l-wujud*, or not. In reality, the existences are multiple in number (*wujudat muta'addida ast*). However, one may be the prototype, and others may be the shadows (*asalat, zilliyat*), and one may be the manifester and others may be the manifested things (*zahiriyyat, mazhariyyat*). It is not that that only one thing [i.e. God] exists, and whatever beyond God are illusions and imaginations (*awham, khiyalat*). For this opinion would be the same as the opinion of the sufis [like Ibn Arabi]. It is not that if [the cosmos] is established as having [some measure of] reality (*haqiqat*), it would no longer have [any measure of] illusion or imagination (*awham, khiyalat*) [i.e. the truth is in-between — while the cosmos is indeed far less real than the reality of God, it indeed has a small measure of reality, as the cosmos is the shadow of God.]

> When you have known him from the beginning
> At that time, you alluded to him
> You found out whose shadow it was
> In life and death, you found salvation
>
> *Chun bedanastiy to uw ra az nakhwast*
> *Su'-iy an hazrat nasab kardiy dar-ast*
> *Va ankeh danasti keh zill-i kisti*
> *Farighi gar murdi va gaz risti*

[2]

7.4 Maktub 1.126

To Mir Salih Nishapuri
Summary: Clarifying that what the seeker should carefully (*ihtimam*) negate the false gods (*aliha'i batila*), be it beyond the horizon (*afaqi*) or within the *nafs* (*anfusi*). And he should also ignore (*nafi'*) all that is attained through understanding (*hawsala'-i fahm*) or comes within the compass of perception (*hita'-i idrak*). And he should consider only the existentness (*mawjudiyat*) [of God] as sufficient. However, even existence has no relevance in that homestead (*mawtin*). And whatever else that has been allotted in the fate like that.

O the noble and great beloved ones (*sayadat, naqibat*), *dastaga-ha*)! The seeker [starting on the sufi path should do these:]

1. [With respect to *nafi*, i.e. negating the false gods], he should carefully (*ihtimam*) negate [i.e. ignore] the false gods (*nafiy-i aliha'i batila'*) be they outside-the-self or be they inside-the-self (*afaqi, anfusi*).

2. And with respect to (*ithbat*), i.e. affirming the true object of worship (*dar janib-i ithbat-i ma'bud-i haqq*), he should [do both of these two actions]:

   (a) The seeker should bring under the scope of negation whatever comes within the range of [knowledge, as God], that is attained through understanding or within the compass of imagination (*hawsala'-i fahm, hita'-i wahm*).

   (b) Also, he should consider that [the idea that] what is being sought [i.e. God] indeed exists (*mawjudiyat-i matlub*) — [that idea alone is] sufficient, [and he would not need to believe in anti-sharia monist sciences like *wahdatu 'l-wujud*,

[2] Masnavi

ihata, *sarayan* etc. in order to advance on the sufi path.]

The sharp-eyed ones there, they
said *he is* and stopped right there

Bish az in pineh bardeh and
keh hast

Actually, even existence has no place in that homestead (*mawtin*) [of God.] He should be searched [in the realm that is] beyond existence (*ma wara'i wujud*). The ulama of the mainstream Sunni community *I am grateful to Allah that he has kept me with them (*shakara 'llahu ta'ala sa'yahum*)*, has spoken so eloquently (*ziba gofteh and*), *Existence of the Necessary is additional (*za'id*)to his person (*dhat*).*

[Ibn Arabi and his followers] say that existence is identical to the person, and there is nothing but the existence [of God in the cosmos]. [3] But that shows defects in [the faculty of] consideration (*nazr*) [for Ibn Arabi, and contradicting him], Shaykh 'Ala'u 'l-Dawla [Simnani] has said, *Above the world of existence lies the world of God the all-loving king (*Fawqa 'alami 'l-wujudi 'alamu 'l-maliki 'l-wadudi*).*

When I [the Mujaddid] was taken above the level of existence (*martaba'-i wujud*), for some time I was predominated by that state (*maghlub-i an hal*). I found myself eagerly as a possessor of inoperativity (*Khod ra az ru'iy dhauq va wizdan, az arbab-i ta'til miy-yaft.*) And did not used to rule that the Necessary has existence. (*Va hukm be-wujud-i wajib (JS) namikard.*) Because I left existence on the path, And I did not find any place for existence on the level of the person. My Islam at that time used to be Islam through following others (*islam-i taqlidi*) [4] — not an Islam that I found proven through realization (*tahqiqi*). In summary, whatever that is attained by the contingent things (*dar husul-i mumkin*), let it be (*shayad*) a contingent thing like that (*be-tariq-i awla*). [5] Since the exalted has not made a path, for the creation, towards [knowing] him, save (the path towards) the incapacity to know him. (*Fa-subhana man lam yaj'al li-'l-khalqi ilaihi sabilan, illa bi 'l-'ajzi 'an ma'rifatihi*).

[Indeed, some sufi masters attain] annihilation and ever-abidingness in Allah (*fana' fi 'llah, baqa' bi 'llah*). However, let none presume that [it means that they who are] contingent things, turn into the Necessary, for that is impossible, as that would mean that the realities (*haqa'iq*) of things are metamorphosed (*qalb*). Since the contingent things do not become the Necessary, then the lot of the contingent things is nothing else but the incapacity to perceive the Necessary (*'ajz az idrak-i wajib*) (JS).

None can hunt the phoenix, pick up your trap
Every time, in the trap, what would be caught is air

'Anqa shikar kasi nashud, dam baz chin
k-inja hamisheh bad be-dast ast dam ra

Those with high aspirations intend that nothing (that belongs to God) comes in hand, and none of his names or signs is revealed. On the other hand, there are some who their own whimsical ideas (*matlabi*) — they find God as identical to themselves, and create nearness and togetherness (*qurb, ma'iyat*) with themselves.

That are them
I am like this, O lord!

'An ishanand
Man cheninam, ya rabb!

7.5 Maktub 1.127

To Mulla Safr Ahmad Rumi
Summary: Clarifying that

1. serving the parents (*khidmat-i waladayn*) is indeed a good deed, still when compared to the arrival to the true purpose (*wusul be-matlub-i haqiqiy*), it is pure joblessness or sheer idling (*bikari-i mahd, ta'til-i sirf*), instead a sinful act.

[3] lit., "failing to establish that what is beyond existence as something else." That is, Ibn Arabi fails to establish that beyond existence lies the realm of God, instead he proposed that God is identical to existence. The Mujaddid proposed that God exists by himself, in a way that is beyond existence of the created things.

[4] That is, my belief in the tenets of Islam i.e. God is incomparable and beyond the creation etc. — I did not find them yet as sufi inner realization, but instead I had to force myself to believe in them since that was what the books of creed say.

[5] God is beyond human comprehension. So if one conceives an idea of God, it is actually not God, but instead a contingent thing.

2. good deeds of the *abrar*, the [common] pious are like the sins of the *muqarrabin*, near ones, etc.

Your letter that I was looking forward to has arrived. The excuse for delaying that you have given is indeed valid. Yes! You should indeed do [more service to your parents] than what you have been doing. You should indeed hold the belief that you have not served them enough (*muqassir*). For Allah (SWT) has stated,

1. *And I have instructed man to treat their parents beautifully. His mother has borne him painfully, and has given him birth painfully. (*Wa wassayna 'l-insana bi-walidayhi ihsanan. Hamalat-hu ummuhu kurhan, wa wada'at-hu kurhan.*)*[6]

2. *Show gratefulness to me, and to your parents (*Ani 'shkurli, wa li-walidayka*).*[7]

Even then, you should hold the belief that all these are totally worthless work (*bikariy-i mahd*) when compared to the arrival to the intended destination (*wusul be-matlab-i haqiqi*). Instead, they are worthless deeds when compared to even crossing the waystations of the sufi path (*tayy-i manazil-i suluk*). You may have heard the hadith report, *Good deeds of the* abrar*, the [common] pious are like the sins of the* muqarrabin*, near ones (*Hasanatu 'l-abrari sayyi'atu 'l-muqarrabin*)*[8]

Without a burning love for God, however beautiful it may be
Even if it were taking sugar, still it would kill the life

Har keh juz' 'ishq-i khoda'iy ahsan ast
Gar shakar khordan bud, jan kondan ast

The claim (*haqq*) of Allah (S) is before claim of the entire creation. The claims of the creation are discharged (*ada'-i huquq-i iynha*) by obeying (*imtithal*) his commands. If it were not, who dares to leave aside serving him, and instead takes up serving others. Along this line, serving the creation is a type of service to the Haqq. However, there are plenty of differences between these two types. Even the peasant (*muzari'an*) and the ploughman (*qulbaran*) serves the king, but the service given by his near ones (*muqarriban*), are so far above that it is a sin (*ma'siyat*) even to compare it with the service provided by the peasants and ploghmen.

Compensation for a work is given commensurate to its importance. The peasants toil for a whole day, and receive one taka in wages. On the other hand, the near ones receive a lac taka for doing a moments service [for the king]. Still, they do not look at that lac taka, and instead they are captivated by their nearness to the king (*gereftar-i qurb-i shah*). So there is a world of difference between [the services of the common people and the near ones.]

ps: Farrukh Hussain is on the path of progress. You may be at ease regarding him. What more can I write? *Wa 'l-salam.*

7.6 Maktub 1.128

To Khwaja Muqim
Summary: Encouraging high aspiration (*targhib bar buland himmatiy*), and restlessness (*'adam-i iktifa*) without being in the quest of God who is without how (*beghayr matlab bechuniy*).

Khwaja Muhammad Muqim, do not forget those who are far away, instead even do not consider them to be far. One is with him whom one loves (*Al-mar'u ma'a man ahabba*).[9]

In summary, the path is very long (*ta'il*), the quest is most sublime (*matlab dar kamal rif'at*), but the purpose is most defective (*hamm dar nihayat-i manqasat*). Also the waystation (*manazil*) on the middle of the path are like mirages, it looks as if they are the sought things.

May Allah (S) save us (*'Iyadhan bi-'llahi subhanahu*), from considering the middle place as the end (*nihayat*), and unknowingly [10] considers the not-the-intended-thing (*ghayr maqsud*) as the intended-thing, and as a result, conceives the *how* as *without how* (*chun ra bechun tasawwur namayad*), and refrains from reaching the truly sought thing (*az wusul be-matlab-i haqiqi baz mand*). You should aspire (*himmat*) high (*buland*), and as soon as you you attain something, and hold your head low [being satisfied]. For you should

[6] Quran
[7] Quran
[8] hadith: Abi Sa'id Khudri
[9] hadith
[10] does it mean gyan-less? (*bigiyan*)

search for the intended person farther away, even farther away.

Attaining such an aspiration and state (*himmat, abasteh*) results from face-turnings from the shaykh who is guiding one in the sufi training (*be-tawajjuh-i shaykh-i muqtada*). And that face-turning happens in the measure of the pure intention and love (*ikhlas, mahabbat*) that the murid who is being guided (*shaykh-i muqtadi*) has [towards the guiding shaykh]. This is the bounty of Allah. He grants it to whoever he wills. And Allah is full of magnificent bounties (*Dhalika fadlu 'llahi. Yu'tihi man yasha'u, wa 'llahu dhu 'l-fadli 'l-'azim*).[11]

7.7 Maktub 1.129

To Sayyid Nizam

7.7.1 Man's all-comprehensiveness causes both dispersion and stability

I received your blessed letter. Man is the most comprehensive (*jami'tarin*) of the creation (*mawjudat*). And due to [this comprehensiveness], man is attached (*ta'alluq*) to each and every particular (*har juzweiy az azja'iy*) of each and every created thing (*mawjudat-i mutakaththira*). As a result, truly (*fi 'l-haqiqat*), [man's] all-comprehensiveness (*jam'iyyat*) [i.e. multiple attachments with multiple things] has cast him farther away (*ba'ath duriy*) from the holy person of God (*az janab-i quddus-i khodawandi*) than everything. And these multiple attachments (*ta'alluqat-i muta'addida*) have been the cause of his being more deprived [of God] than everything else.

[However, it is possible that] by the grace of God (*tawfiq-i iyzdiy, 'azza shanuhu*) man can] free himself from all these attachments that are scattered (*ta'alluqat-i paragandeh*) [among both worldly things and God. And he can come back (*ruju'i qahqariy*) [to his original state in paradise where he had a single-minded attachment and devotion to God]. And if he does succeed, he attains a great success. Else he becomes misguided and is cast far away [from God].

[11] Q.Jumu'a'.62.4

Therefore, it is due to this all-comprehensiveness that man is the best in the creation, and at the same time, the worst in the creation. And it is due to his all-comprehensiveness that man's mirror is most complete (*atamm*). If he focuses on the creation, he finds himself dirtier (*muqaddar-tar*) than all, and if he focuses on the Haqq, he finds himself cleaner (*musaffa*) than all.

This elect attachment [of a single-minded focus towards God, having become free from the creation] is unique to Muhammad the rasul of Allah (salam). Next, the other prophets and friends have attained freedom commensurate to their levels. *Salawatu 'llahi wa taslimatuhu, 'ala nabiyyina, wa 'alaihim, wa 'ala atba'ihim ajma'in, 'ala yawmi 'l-din.*

The prophet Mustafa has been praised by this divine revelation, *He has sharpness of eyesight, and he has not crossed the boundary (*Ma zagha 'l-basaru, wa ma tagha*).*[12] By his intermediation, may Allah grant us salvation from these attachments (*Razaqana 'llahu subhanahu wa iyyakum najatan 'an hadhihi 'l-ta'alluqati, bihurmati 'l-nabiyyi 'l-mustafa 'l-mad-uh, biqawlihi subhanahu wa ta'ala,* ma zagha 'l-basaru, wa ma tagha[13]). Writing more would be bothering you. Peace and grace (*Wa 'l-salamu wa 'l-ikram.*)

7.8 Maktub 1.130

To Jamal al-Din

Summary: Clarifying that the fluctuation (*tal-winat*) in *hal* does not have any significance. Instead one should try to obtain the intended thing that is unqualified or "without how" (*bechun and becheguni*).

Peace be on them follow guidance, and firmly follows the Mustafa. On him and his progeny, be the most complete and perfect benediction, salutation, and peace-offering. (*Wa 'l-salamu 'ala mani 'ttaba' 'l-huda, wa 'ltazamu mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi al-salawatu wa 'l-taslimatu atammuha wa akmaluha.*)

[12] Quran

[13] Quran.Najm.

7.8.1 You should focus on God, not on states or dreams

The *hal*, state(s) being colored by different colors — it has no significance. Therefore, one should not be pre-occupied with which [state] came or which [state] went away, what was said or what was heard. The object being sought (*maqsud*) is something else [i.e. God], who is pure and unblemished (*munazzah, mubarra*) from speaking, hearing, seeing or witnessing (*goft, shanud, did, shuhud*). [If one is pre-occupied with states], it is like the children of the path (*tuflan-i suluk*) being consoled by walnuts and raisins. You should aim high. The work is something else. All these are [mere] dreams and imaginations (*khwab, khiyal*). If one sees himself as a king in a dream, he does not become a king in the real world. This dream merely gives him hope. In the Naqshbandi tariqa, dreams are not given any weight. That is the reason that this couplet is written in their books:

I am the slave of the sun, so I speak of him
[It is the sun who knows, the pain in my heart]
I am not of the night, nor am I the night
So why would I want to talk about what was the dream?

Chu ghulam-i afatbam, ham az aftab guyim
Neh shabam neh shab, parastam keh hadith-i khwab guyim

If a state (*abasteh*) comes or goes, there nothing to be content or sad. One should wait for the object being sought, which is unqualified (*bechuni, becheguni*). And peace.

7.9 Maktub 1.131

To: Muhammad Ashraf Kabuli
Summary: On clarifying

1. the sublimeness (*'alwi-shan*) of the tariqa of the hazrat khwajas (may Allah sanctify their secrets, *qaddasa 'llahu ta'ala asrarhum*),
2. slandering (*shikayat*) the people who are introducing newly arrived practices (*ihdathat*) into this sublime tariqa, and
3. on those practices completing (*takmil*) this tariqa.

Praise be onto Allah the lord of the worlds, and benediction and peace onto the prince of the messengers, and onto his pure progeny. (*Al-hamduli 'llahi rabbi 'l-'alamina, wa 'l-salawatu wa 'l-salamu 'ala sayyidi 'l-mursalina, wa alihi 'l-tahirina*)

7.9.1 Sublimeness of the tariqa of the *khwajegan*

My well-instructed brother (*akhi arshadi*) Khwaja Muhammad Ashraf! *May exalted Allah ennoble you with the honor of his noble friends (*Sharrafahu 'llahu subhanahu bi-tashrifati awliya'ihi 'l-kirami*).*

You may know that the tariqa of the hazrats of khwajegan is the nearest of the tariqas that takes one to God (*aqrab-i turuq-i mawsila'*). And the end (*nihayat*) of the others has been inserted (*mundarij*) into the beginning (*bidayat*) of these masters. And their *nisbat* is above all *nisbat*. This sublimeness is the result of taking up the sunna and putting aside the deviations (*bid'at*). As much as possible, they do not permit easy-to-do (*rukhsat*) practices even when they appear (*agar cheh bezahir*) to benefit the inner realm (*batin*). And they do not give up hard-to-do (*'azimat*) practices, even when they appear (*agar cheh be-surat*) to harm (*mutadarrir*) the journey (*sayir*).

They make their states and ecstasies (*ahwal, mawajid*) follow the rules of the sharia. And they consider their tastings and esoteric knowledges (*dhawaq, ma'arif*) as servants of the science of the sharia. They do not exchange the sharia that is like priceless pieces of gem with ecstasies and states (*wajd, hal*), like children, who prefer walnuts and raisins. And they are not deceived or seduced (*maghrur, maftun*) by the *tarahat*, *deceptive sayings* of the sufis.

Leaving aside the *nass*, the plain texts, they do not dwell in the *fass*, [14]. And from the *Futuhat-i Madaniya*, they do not turn towards (*iltifat namikonand*) the *Futuhat al-4 Makkiya*.

Their state is ever-continuing (*dawam*), and their "unique time" (*waqt*) repeats again and again (*istimrar*). Self-disclosure of the person (*tajalli-i dhati*) is lightning-like (*k'al-barq*) for the others, whereas it is ever-continuing (*da'imi*) for these

[14] Ibn Arabi, *Fusus al-Hikam*

masters. These masters do not even consider that presence (*hudur*), which turns into absence (*ghaibat*) a moment later, as something worth noticing.

*They are such men whom trade or buying do not keep away from the zikr of Allah (*Rijalun la tulhihim tijaratun, wa la tabi'un 'an dhikri 'llahi*).*[15] But not everyone's understanding (*fahm*) may reach the "tastings" (*be-dhaqi*) of these great ones. For this reason, many defective ones (*qasiran*) of this sublime tariqa may deny some of their perfections.

If an defective one, gauges this tribe
blames them for incompetence
Then I swear by God
"I will not bring such talk to my tongue again"

Qasri gaz kand in ta'ifa' ra, ta'an-i qusur
Hasha 'llahu keh bar aram, be-zaban in gah ra

7.9.2 Newly-arrived practices

See! Some of the later caliphs of this sublime tariqa have introduced many newly arrived (practices) (*ihdathat*) into it and have lost many original practices of these great ones. Some of their disciples have come to believe that they are perfecting this tariqa through these newly arrived practices (*muhdathat*). God forbid (*hasha*)! Never (*kalla*)! It is an arrogant claim that is coming out of their mouths (*afwah*) Instead, they are trying to destroy and weaken (takhrib, tadni') this (tariqa). Alas! I regret a thousand times! Usually, deviations (from the sunna) come to this tariqa from the other tariqas. However, among the deviations being practiced now in this tariqa that are so gross deviations that they do not exist even in these deviant tariqas. They have introduced even such gross deviations into this sublime tariqa.

7.9.3 Deviations destroy this tariqa

For example, they pray the *tahajjud* namaz in congregation (*jama'at*) and at that time people congregate from all around for it, and complete it with devotion (*jam'iyat*). This practice is *makruh* that is near haram. Some of the *fuqaha* have held it *makruh* only if people are called for it.

They (the *fuqaha*) consider congregation for supererogatory () namaz permissible (*ja'iz*) but they have said that it should be prayed in one corner of the mosque. Even then, if more than three people congregate for it, then everyone is unanimous that it would be *makruh*.

Additionally, they hold that the *tahajjud* prayer is thirteen cycles (*rak'at*), i.e. they pray twelve cycles standing and one cycle sitting. If that two cycles are considered as one cycle, only then it becomes thirteen cycles. Actually, it is not like that. Our prophet sometimes used to pray thirteen cycles, sometimes eleven cycle, sometimes nine cycles, sometimes seven i.e. along with the *witr*, the *tahajjud* used to become odd. It is not that he used to pray two cycles sitting and considered it as one cycle. They attained such (defective) knowledge and practice as they could not realize the reality of the prophet's sunna and the (science of) hadith. It is surprising that these deviant deeds are being practiced in such a country where many ulama and *mujtahid* live, and we learn the Islamic sciences through their blessing. The exalted Allah inspires towards what is correct.

I told you just a little, revealed the secrets of the heart
lest it hurts the heart, else there were a lot to be said

Andakiy pesh-i to goftam, gom-i dil rasidam
keh dil az ruh shuyi, dar neh sukhn besiyar-st

7.10 Maktub 1.132

To Muhammad Siddiq Badakhshi
Summary: On avoiding the companionship of the wealthy, and to exhort towards the companionship of the fakirs. Because the sweeper of the fakirs is more exalted than the richest of the rich ones.

Our lord! Do not make our hearts crooked, after having guided us. Bestow on us from the mercy in your storehouse. Verily, you are the (most generous) bestower. (*Rabbana la tuzigh qulubana ba'da idh hadaitana. Wahablana min ladunka rahmatan. Innaka anta 'l-wah-hab*).

[15] Q.Nur

7.10.1 Companionship of the fakirs is precious

O brother! It seems that (*zahiran*) your heart has turned away (*diltang*) from the companionship of the fakirs, so instead you have chosen the gathering of the rich (*majlis-i aghniya'*). You have done a very bad deed. Although today your eyes are covered up, they would indeed open up later, and at that time you would see (that you have gained) no benefit (*fa'ida'*) apart from regret (*nadamat*). Take heed! You are being a senseless person. Your state (*hal*) can be either of these two:

1. Either you would find peace (*jam'iyat*) in the gathering of the rich, or

2. you would not.

If you find peace, it is bad, and if you do not, it even worse. And if you do find peace, then you should consider it as that which takes you step by step into ruin (*istidraj*). May Allah save us from it. And if you do not find peace, then both this world and the last world would be ruined (*khasira*). To be a sweeper of the court of the fakirs is better than sitting in the fore-front (*sadar-nashini*) of the gathering of the rich. Regardless of whether or not you realize it today or not, you would certainly realize it later (in the last world). However, (its realization at that time) would yield no benefit (*fa'ida'*).

The want (*arzu*) for food cooked in ghee, and resplendant clothes have cast you into this jeopardy. But the time is not all gone yet. Think about your own origin (*asl*) and whatever is a barrier (*mani'*) to the Haqq, consider it as your enemy, flee from it, and fear it (*hadhar kunid*). For incontrovertible plain text (*nass-i qati'*) says, *Indeed, some of your wives and children are your enemies. Be cautious of them. (*Inna min azwajikum, wa awladikum, 'aduwwan lakum. Fa-ahdharuhum*).*[16]

Since you have realized my companionship for some time, it is my duty to warn you once for your own good. Now whether or not you actualize (my advice) is up to you. Seeing you spending excessively (*fudulha-i shoma*), I understood right at the beginning that for you to remain firm (*istiqamat*) in fakirhood with such disposition (*wad'a*), would be hard.

Verily, that happened what I feared would happen
Indeed, to Allah we would return

Wa qad kana ma khiftu an yakuna
Inna ila 'llahu raji'una

*Peace be unto him who follows guidance, and take up following the Mustafa, on him and on his progeny be benedictions, peace-offerings and greetings, which are most complete and most perfect. (*Al-salamu 'ala mani 'ttaba'a 'l-huda, wa 'ltazama 'l-mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi, al-salawatu wa 'l-taslimatu wa 'l-tahiyyatu, atammuha wa akmaluha*).*

From your innate nature and receptivity (*fitrat, isti'dad*), I would have expected something else would take place. As if you have chosen to cast a precious jewel into excrement. *Verily we are from Allah and we would return to him. (*Inna li-'llahi wa inna ilaihi raji'una*).*[17]

7.11 Maktub 1.133

To Mulla Muhammad Siddiq
Summary: Clarifying that the leave (*fursat*) should be considered a spoil of war (*mughtanam*), and time (*waqt*) should be reckoned precious (*'aziz*).

7.11.1 Time is precious

The letter that you had sent via the hands of a messenger (*be-dast-i qasid*) has arrived. You should consider the leave (*fursat*) as a priceless opportunity (*mughtanam*) and consider time (*waqt*) as precious (*'aziz*). No work is accomplished via customs or habits (*rusum, 'adat*). And nothing is gained (*afzayad*) save misguidance and forbidden things (*khisarat, haramat*) via deceiving oneself or occupying oneself with trifling matters (*tamahhul, ta'allul*).

The giver of true news (*mukhbir-i sadiq*) (the prophet of Allah) (on him and his progeny, be the most complete and perfect benediction, salutation, and peace-offering. (*'alaihi wa 'ala alihi al-salawatu wa 'l-taslimatu atammuha wa akmaluha.*)) has said, *May the procrastinators be ruined (*Halaka

[16] Q.Taghabun

[17] Quran

'l-musawwifuna*)*. [18] i.e those who say *I will do it tomorrow (*Sawfa af'alu*)*, would be ruined.

To spend the [current] time that is for real (*'umr-i mawjud*) on matters that are merely illusions (*sirf-i amr-i mawhum*) [i.e. worldly good], and save the (future time that is merely) illusory (*mawhum*) [i.e. none is sure if one would live long enough to reach that time] for the (last world that is) for real (*mawjud*) — it is an abominable (*mustakrah*) deed. Instead, the current time (*naqd-i waqt*) should be spent (*masraf*) on the most important task (*amr-i ahamm*), and the uncertain life that would come later should be kept in store for attaining worldly ornamentations (*muzakhrafat*). May Haqq (SWT) give us a little bit of his love, and with that keep us uneasy (*biy aramiy*) so that we are saved from finding ease with what is other than God. Nothing is gained via talking. What should be sought is the peacefulness of the heart (*salamatiy-i qalb*). You should be thinking about the real thing, and turn away from the meaningless things.

> Without a burning love for God, however beautiful it may be
> Even if it were taking sugar, still it would kill the life
>
> *Har keh juz' 'ishq-i khoda'iy ahsan ast*
> *Gar shakar khordan bud, jan kondan ast*

What is on the messenger but to deliver the message? (*Ma 'ala 'l-rasuli illa 'l-balaghu?*).

7.12 Maktub 1.134

To Mulla Muhammad Siddiq
Summary: Forbidding procrastination (*taswif*).

7.12.1 Forbidding procrastination

May Hazrat Haqq (SWT) grant (*karamat farmayad*) you an unlimited ascent (*'urujat biy andazeh*) along the levels of nearness (*madarij-i qurb*), in the measure that he has given reverence to the prince of the messengers (*sayyidi 'l-mursalina*), (*'alaihi wa 'alaihim wa 'ala alihi 'l-salawatu wa 'l-taslimatu atammuha*).

Beloved! Time (*al-waqt*) is like a sharp sword. I do not know if I would be given leave (*fursat*) until tomorrow or not. Therefore, the most important tasks should be completed today, and all but the most important tasks may be saved for tomorrow.

This is the ruling of wisdom (*hukm-i 'aql*) , altnough not this-worldly wisdom (*'aql-i ma'ash*), instead it is last-worldly wisdom (*'aql-i ma'ad*). What more can I write? And peace.

7.13 Maktub 1.135

To devoted friend (*mukhlisi 'l-sadiq*) Muhammad Siddiq
Summary: Clarifying the

1. levels of common friendship (*wilayati ammatan*) that there is (*kanat*). And the
2. elect (friendship) (*aw khassatan*) that the elect of the elect posseses.

You may know that friendship (*wilayat*) is the name for annihilation and ever-abidingness (*fana', baqa'*), and this (friendship) is either common or elect (*'amm, khass*). What is meant by *'amm* or common (friendship) is the general (*mutlaqa*) friendship, and by elect (friendship) what is meant is the Muhammadan friendship. And annihilation (*fana'*) there is most complete. and the ever-abidingness (*baqa'*) there is the most perfect. He who has been ennobled by this magnificent bliss. indeed his body would definitely become soft and compliant [19] for pious acts (*ta'at*), his breast would open up for (*haqiqi*, i.e. inner) Islam, and his *nafs* would find inner peace (*atmannat*). Therefore, he is well-pleased towards his own lord, and his lord is well-pleased towards him.

His *qalb* became peaceful for its director (*muqallibihi*) (who is God the *muqallibu 'l-qulub*), and his *ruh* became attentive (*takhallasa*) in its totality towards the unveiling (*mukashafa*) of the divine attribute (*hadrati sifati*) *lahut*.[20] His (*latifa* of) *sirr* became absorbed in observing (*mulahazati*) the *shu'un, i'tibarat* (that are the prototypes of the *sifat*). It is on this station that he receives the lightning-like self-disclosure (*tajalliyati 'l-dhatiyati 'l-barqiyati*). And his *khafi* is bewildered (*tahayyara*) due to the perfection of divine incompa-

[18] hadith, explained in the Amritsari notes to maktub 1.73

[19] alludes to the cleansing of the four elements, note 1 in Amritsari, also this whole line is interpretive

[20] Aftabi adds: and embarked on ascending it

rability, sanctification and greatness (*li-kamali 'l-tanazzuhi wa 'l-taqaddusi wa 'l-kibriya'i*). And his *akhfa* is arrives (*ittisala*) in a manner of arrival that is *without how (*bi-la-takayyufin*)*, which cannot take any analogy (*wa darbin mina 'l-mithal*).

> Luckily for the people of luxury
> they get luxury
>
> *Hani'an li-arbabi 'l-na'imi*
> *na'imuha*

You may know that the Muhammadan elect friendship (*wilayata 'l-khassata 'l-muhammadiyata*) is distinguished (*mutamayyizatun*) from all other friendships in both ascent and descent (*'uruj, nuzul*). Now the causes of being distinct is this:

1. With respect to ascent (*'uruj*), (the cause of being distinct is that) the *fana'*, annihilation of *akhfa* as well as its *baqa'*, ever-abidingness is uniquely attained for that elect friendship (*al-wilayati 'l-khassati*), while the other friendships ascend only upto the (*latifa*) *'l-khafi,* i.e. some ascend upto *ruh*, some upto *sirr*, and the rest upto *khafi*, and it is the final level of the common friendship (*aqsa darajati 'l-wilayati 'l-ammati*).

2. With respect to descent (*nuzul*), (the cause of being distinct is that) the bodies (*ajsad*) of the Muhammadan friends also attain a portion of the perfections of that level of (the Muhammadan) friendship. Because (the prophet) ascended on the night of the *mi'raj* in his own body, where the paradise and the hell were presented (*'urida*) before him, and whatever God willed, he informed it via *wahy*, and he was ennobled with the vision of God with his own eyes. Such a *mi'raj* happened for the prophet only. After him, the friends who follow him and his footsteps attain a portion from that elect level.

   > And for the soil, in the chalice of the noble ones
   > there is an allotment
   >
   > *Wa li-'l-ardi, min ka'isi 'l-kirami*
   > *nasibu*

Vision of God in this world happened only for the prophet. Some of God's friends who are below the feet (of the prophet) sometimes do attain a (vision-like) state (*hal*). However, the difference between the [true] vision and that (vision-like) *hal* is like the difference between the trunk and the branch (*asl, far'*) or the prototype and the shadow (*shakhs, zill*). Neither one is identical to the other one.

7.14 Maktub 1.136

To Mulla Muhammad Siddiq
Summary: Forbidding procrastination and delay, in attaining the true purpose

7.14.1 Forbidding procrastination

Your letter that I was longing for has arrived. Since the carrier reached me at the end of the last ten days of Ramadan, now I am answering the letter after it it is over.

I have answered the letters of Khan-i Khanan and Khwaja 'Abdullah, please study them. I cannot fathom (*ma'qul*) why you are entering the army at the present time, or what wisdom (*hikmat*) is there in it. Everything is in the hands of Allah (S). You may observe that Hazrat Haqq (SWT), via his perfect generosity (*kamal-i karam*), have given you your daily allotment of food (*qut-i yawmiyyah*). You should consider it a great opportunity (*ghanimat*) and immerse yourself in your own work (of realizing salvation in the last world). Not that it should be the means of attaining another days allottment of food (*wasila'-i qut-i digar*).

If so, the chain of intermediaries would be drawn out (*tasalsul mikoshud*). It is faithlessness (*kufr*) to entertain long hope (tul-i a'mal) while a dervish. I am not sure if Khajegi would be the means of freeing yourself from debt (*takhlis-i qard*). If you are unsure, you may write him clearly. In response, if he answers you clearly, and resolves to free you from debt, then you may join the army in this purpose. But what cure is there for procrastination or making delay? Whatever you do, do it fast. Consider the leave (*fursat*) a spoil of war.

7.15 Maktub 1.137

To Haji Khidr Afghan
Summary: On the sublime rank (*'uluwwishan*) of discharging the duty of namaz, which depends on the perfection that is in the end of the ends (*keh manut ast kamal-i an be-nihayat al-nihayat*), and whatever else like that has been predestined.

7.15.1 Sublime rank of namaz

I have received the letter that I was longing for, and I understood what you meant clearly. (Experience of) pleasure (*iltidhadh*) in worship, and elimination of discomfort (*kulfat*) in discharging that — it is a magnificent bliss from the Haqq (SWT) — especially when it happens during discharging salat. And (that pleasure in salat) does not happen except for the ones who have reached the end (*muntahiyan*), and it is especially true for obligatory (*fara'id*) salat. In the beginning of the end (*ibtida'i nihayat*), more pleasure is attained in supererogatory salat and in the end of the ends (*nihayat al-nihayat*), that (more pleasure) is attained in obligatory (*fara'id*) (salat). While discharging the supererogatory (*nawafil*) (salat,) he considers himself a jobless vagabond (*bikar.*) On the other hand, while discharging the obligatory (*fara'id*) salat, he considers himself to be doing his most magnificent deed (*kar-i 'azim nazdi u*).

> You may know this work as a great felicity
> I do not know whom God would give it to
>
> Iyn kar dawlat ast
> kanun ta karar sad

You may know that *nafs* truly has no share in the pleasure (*iltidhadh*) that comes into hands while discharging the salat, It is as if (the *nafs*) is crying in all that pleasure. Sub-hana 'llah! What a (sublime) standing is it!

> Luckily for the people of luxury
> they get luxury
>
> *Hani'an li-arbabi 'l-na'imi*
> *na'imuha*

Only merely discussing and listening to such talk is enough for senseless people like ourselves.

> For once, from all these disturbing thoughts of mine, let me cheer up
>
> *Bariy beh hich khatir-i khod shud mikonam*

And also, you may know that the standing (*rutba*) of namaz in this world is the same as the standing of the vision in the last world. In this world, the ultimate nearness is in namaz as in the last world, the ultimate nearness would be in the vision. And you may know that the rest of the worship (*'ibadat*) are means to (make) the namaz (perfect). For the namaz is the [ultimate] purpose (*az maqasid*). And peace and grace (*Wa 'l-salamu wa 'l-ikramu*).

7.16 Maktub 1.138

To Shaykh Baha' al-Din Sirhindi
Summary: On censuring this world, and rejecting the companionship of the people pre-occupied with this world.

7.16.1 Censuring this world

My well-instructed son! Do not remain content with this accursed world. And do not lose the treasury that is ever-continuously facing in the direction of the holy person of God (*sarmaya-i dawam-i iqbal ra be-janab-i quddus-i khodavandi*). You should reflect on what thing you are buying for what thing, for it is sheer stupidity to sell the last world out for this world, or to take up the creation giving up on God. Bringing togther this world and the last world, it is like the bringing together of two contrary things.

> This world and the last world
> How beautiful would it be if they were brought together
>
> *Ma ahsana 'l-dina wa 'l-dunya*
> *law wijtama'a*

Of these two contrary things, you may take whichever one that you choose. And you may purchase in exchange of yourself. However, peace of the last world is forever, and the peace of this world is only a little and ephemeral. This world has been cursed (*mabghud*) by the Haqq (S), and the last world is where his good-pleasure lies (*ta'ala va taqaddasa*).

You may love life ardently, but indeed you would be a corpse
And hold on to this world/life as long as you want, still surely you would separate

'Ishq-i ma shi'ta fa-innaka mayyitun
Wa 'l-zam ma shi'ta, fa-innaka mufariquhu

Finally one would have to leave the wife and the family, and give the responsibility of taking care of (*tadbir*) them onto the Haqq (S). Therefore, one should imagine that one is already dead, and relegate one's understandings (*fuhimat*) onto God.

Indeed, some of your wives and children are your enemies, fear them Inna min azwajikum, wa awladikum, 'aduwan lakum. Fahdharuhum.[21] — it is an incontrovertible saying of God that you must have heard many times. So how long would you sleep like a rabbit (with your eyes open)? For finally, you would have to open your eyes. Companionship and closeness (*suhbat, ikhtilat*) with the people of this world is like lethal poison. Whoever would die from its poison, his death would be eternal. Merely a hint is enough for a man of wisdom. Additionally, I am publicing it openly and emphatically.. How can I put more stress on it? The food cooked in ghee in the courts of the king and the noblemen would increase the ailments of the heart. Therefore, while being there, how can you attain welfare and salvation (*falah, najat*)? Be warned, be warned! Let me stress it again, be warned, and be warned.

What I should do. that is what I have told you
You may accept it or not, whatever you wish

Man ancheh shart-i bilagh-ast, ba to miguim
To khah az sokhnam, chand gir khah milal

Flee from their companionship fast as you would flee from lions. When a lion attacks, it would cause death in this world, although it may benefits him in the last world. In contrast, companionship of the kings cause eternal death and everlasting harm (*halaka 'l-abadiyya wa 'l-khisarata 'l-sarmadiyya*). So protect yourself from their companionship, stay away from their food, remain aloof from their love, and refrain from seeing them. It comes in a sound hadith report, *If one shows obsequiousness to a wealthy man due to his wealth, then one-third of his religion goes away (*Man tawada'a ghaniyan lighinahu, dhahaba thulutha dinihi*).*[22]

Therefore, you may reflect on whether such obsequiousness and pandering is due to his wealth or something else. There should be no doubt that it is due to his wealth. So that would cause one-third of his religion to go away. If so, where is your Islam, and where is your salvation (*najat*). I have discussed all these so harshly because I know that rich food cooked in ghee, and companionship of people opposed to religion has become a barrier that is blocking your heart from realizing such good saying and advice. As a result, all these advices do not work in you. Be warned, be warned, be warned from their companionship, be warned from even seeing them. Allah grants opportunities.

May Allah (S) save us and you from things on which he is not well-pleased, he who is our supreme lord, by reverence of the prince of men, who is praised for being preserved from short-sightedness. (*Najjana 'llahu subhanahu wa iyyakum, min ma la yarda 'anhu, rabbuna 'l-muta'ali, bihurmati sayyidi 'l-bashari 'l-mamduhi, bima zagha 'l-basar*). On him and on his progeny be the best of the benedictions and the most perfect of the peace-offerings, and peace (*'alaihi wa 'ala alihi mina 'l-salawati afdaluha wa mina 'l-taslimati akmaluha, wa 'l-salam*).

7.17 Maktub 1.139

To Ja'far Beg Nehani
Summary: Clarifying that it is permitted to speak ill (*nakuhish*) of them who speak ill of the people of Allah.

I am honored to receive your priceless letter. May the Haqq (SWT) keep you in good health because you are looking into (*tafaqqud*) how the fakirs are (*ahwal-i fuqara*) always both when you are present and when you are away.

Dear sir! When the unbelievers of the Qura'ish, because they were luckless (*biy sa'adat*), used to

[21] Quran

[22] hadith

exceed the bounds in speaking ill of the Muslims , the prophet asked some of the poets of islam to speak ill of the unbelievers, and those poets, in the presence of the prophet, climbed the pulpit (*minbar*) and spoke ill of the unbelievers publicly. The prophet said that as long as he was speaking ill of the unbelievers, the holy spirit remained with him. Being blamed and hurt (*malamat, idha'*) are the spoils of the burning love to God (*mughtanamat-i 'ishq*).

O Allah! Put me among them (*Allahumma ja'alna minhum*), by the reverence that the prince of the messengers deserves, (*bihurmati sayyidi 'l-mursalina*), *'alaihi wa 'ala alihi wa 'alaihim, mina 'l-salawati wa 'l-taslimati atammuha wa akmaluha.*

7.18 Maktub 1.140

To Molla Ma'sum Kabuli
Summary: Clarifying that pain and hard work (*rakhj, mihnat*) are concomitant to love.

O beloved! Pain and grief (*rakhj, mihnat*) are concomitant to love. He who chooses fakirhood (*faqr*), he has no escape from (*la bud*) pain and grief (*dard, ghamm*).

> From your love, it is only pain and suffering that I get
> Is there not things that make one happy, under the canopy of the heavens? Are they few?
>
> *Ghard az 'ishq-i to-am, chashni darud ghamm ast*
> *Dar neh zir-i falak, asbab-i tana"um, cheh kam ast*

God the beloved wants a [monk-like] disattachment from the world (*avaragi*), so that one is completely cut off from all that is other than him (*ghayr u bekulliyat inqata' hasil gardad*). Here, there is ease in unease (*aram dar biy-aram*), there is pleasure[23] in burning (*saz dar suz*), rest in restlessness, (*qarar dar beqarari*), relaxedness in soreness (*rahat dar jirahat*). On this station, to seek leisure (*faraghat*) would be to cast oneself into affliction (*mihnat*).

One should surrender (*sopord*) oneself completely to the beloved lord. And whatever that comes from him, it should be accepted with the most heart-felt good-pleasure (*ashadd-i rida*). You should not even frown in disapproval. This is the method in which you should carry on living your life. As much as possible, stay standing firm (*istiqamat*) [in maintaining your focus on God and rejecting the *ma sewa*]. If not [that focus] would slacken progressively (*futur dar qafa*). You had a beautiful (*khub*) focus (*mashgul*). But before it gained strength (*quwwat*) it became weak (*du"af*). Any way, there is no reason to worry. If you can be relieved from these worldly troubles, then it would be even better than before. You may consider all these causes causing the worries (*asbab-i tafarriqa'*) as causes for peace (*jam'iyyat*), and as much as possible keep on doing your work. *Wa 'l-salam.*

[23] check saaaz in persian dict.

7.19 Maktub 1.141

To Mulla Muhammad Qalij
Summary: Clarifying that the supporting-foundation (*'umdat*) for this work is love and pure intention (*mahabbat, ikhlas*).

7.19.1 Foundation of sufism is love and pure intention

May Hazrat Haqq (SWT) may grant you progress, by reverence of the prince of the messengers, (*Hadrat-i haqq (SWT) taraqqiyat-i karamat farmayad, be-hurmat-i sayyidi 'l-mursalina*), *'alaihi wa 'ala alihi, 'l-salawatu wa 'l-taslimatu.* You have written nothing about the states of your heart. How is it? Keep writing something on this matter, so that I would be compelled to give you face-turning at a distance (*tawajjuh-i gha'ibana*). The supporting-foundation (*'umdat*) for this work (of God-realization) is love and *ikhlas*, purity of intention. If progress is not felt at the time (*al-hal taraqqi mafhum nashud*), it is not (a cause of) grief (*ghamm nist*). When states of *ikhlas* stands there (*istiqamat bar ahwal-i ikhlas ast*), there is (still) hope that many years task would be done in a moment (*kar-i sanin be-sa'at moyassar gardad*). And peace.

7.20 Maktub 1.142

To Mulla ‘Abdu ’l-Ghafur Samarqandi
Summary: Clarifying that even if only a little from the *nisbat* of these masters comes into hands, it is not little.

I have received the noble letter that you have sent us out of your generosity (*az ru’i iltifat*). To love the fakirs and to keep your face turned (*tawajju’*) towards this tribe is a magnificent bliss from God (*ajall-i ni‘am-i khodavand*) (JS). You may ask and seek from (*mas’uwl, marjuw*) hazrat Haqq (SWT) so that you may remain firm on this. The tribute that you have sent to the dervishes has also arrived, and prayers (*fatiha*) have been recited (on receiving them). The tariqa that you have taken, and the nisbat that you have attained, you have not discussed anything on them. May Allah save us (*Ma‘a*)! May there be no negligence in it!

> Blinking the eyes just once, meditating on you, before the eyes
> Better than intimacy with the beautiful ones, the whole life
>
> *Yek chashm zadan khiyal-i u, pesh nazr*
> *behtar ze wisal-i khubtariyan hameh ‘umr*

Even if only a little from the *nisbat* of these masters comes into hands, it is not little. Because the end of others has been inserted into their beginning (*nihayat-i digaran dar bidayat-i ishan mundarij ast*).

> Estimate! My rose garden
> How would it be in the spring?
>
> *Qiyas Kun! Ze Gulistan-i man*
> *bahar-i marra*

However, all is not lost (*gamm*) from this negligence, when the string of love (*rishteh-i mahabbat*) that carries this *nisbat* is strong. The shirt (*farji*) that has been worn many times has been sent to you. Wear it again and again, and be aware of observing *adab* with it, so that torrents of effusion (*faydh*) come out of it. Whenever you would wear that shirt, be in a state of ablution, and repeat your lesson (*takrar-i sabaq*). I hope that a complete meditative-state (*jami‘yat-i tamam*) would show its face. Whenever you would write, you should first write on the states of your own inside (*ahwal-i batin-i khod*). Since states of the outside (*ahwal-i zahir*) is worthless without the states of the inside (*ahwal-i batin*).

> Whatever is spoken on the beloved
> it’s most beautiful!
>
> *Az harcheh mirdad sukhn-i dust*
> *Khushtar ast*

Exalted Allah! Keep us and them fixed on emulating the prince of the prophets who is free from any defect in his eye-sight, on him and on his progeny be benediction and peace, outwardly and inwardly. *Thabbatana ’llahu subhanahu wa iyyakum ‘ala mutaba‘ati sayyidi ’l-bashari ’l-mutah-hari, ‘an zaighi ’l-basari, ‘alaihi wa ‘ala alihi ’l-salawatu wa ’l-salamu, zahiran wa batinan. This is the work, and all else is in vain (*kar-i iyn-ast, va ghair in hameh hech*).*

7.21 Maktub 1.143

To Mulla Shams
Summary: Clarifying that you should consider the time of youth a spoil of war, and should not waste it in fun and frolic.

7.21.1 Youth is a great opportunity

Mawlana Shams! Lover of the fakirs! You should consider your *season* of youth (*mawsum-i jawani*) a spoil of war, and so should not waste it in fun and frolic, and should not exchange it for walnuts and raisin [like children do]. Else finally you would have nothing but regret and penitence (*nadamat, pashimani*) [on the day of last judgment] but it would not bring any benefit [there]. You should take pre-caution [right now, before it is too late].

You should discharge the duty of five times a day namaz in congregation, and differentiate between halal and haram. The method of salvation in the last world is to follow the master of the sharia, (*‘alaihi wa ‘ala alihi ’l-salawatu wa ’l-taslimatu*). Pleasure that is going to be annihilated or bliss that would be destroyed (*taladhdhudhat-i faniya’, tanu“umat-i halika*) should not be the focus of your gaze (*manzur-i nazr*). *And exalted Allah grants success in doing good (*Wa ’llahu subhanahu muwaffiqu li-’l-khayrat*).*

7.22 Maktub 1.144

To Hafiz Mahmud Lahuri
Summary: Clarifying the meanings of: *sayr*, and *suluk*, *sayr ila 'llah*, and *sayr fi 'llah*. *sayr 'ani 'llah bi-'llah*, and *sayr dar ashya*

May Hazrat Haqq (SWT) grant you (*karamat farmayad*) progress in the levels of perfection that is beyond levels (*biy-indiraj*), by the intermediation of the prophet who is free from defect in his eye-sight, (*Bi-hurmati sayyidi 'l-bashari 'l-mutahhari,'an zaighi 'l-basari*), *'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu*

> Whatever is spoken on the beloved
> it's most beautiful!
>
> *Az harcheh mirdad sukhn-i dust*
> *Khushtar ast*

The journey (*sayr*), and the wayfaring (*suluk*) are expressions for movements within knowledge i.e. cognitive movements, *harkat dar 'ilm*, which is the intelligible of *how*, (*maqula'-i kayf*). There is no room here for true movement (of things that exist) *harkat-i ainiy.*

1. Journey in Allah or annihilation (*Sayr ila 'llah, fana'*: Therefore, *sayr ila 'llah* is merely a cognitive movement (*harkat-i 'ilmiya'*). For example,
   (a) (man) attains the knowledge of low things, and from thereon
   (b) he attains the knowledge of higher things, then even higher things.
   (c) (And he keeps on ascending) and he journeys (*tayy*) the created things completely, and
   (d) then loses that knowledge (of the created things) totally, and
   (e) finally attains the knowledge of the *dhat*, person of the Necessary.

   This *hal* is also called *fana'*, annihilation.
2. Journey in Allah or ever-abidingness (*Sayr fi 'llah, baqa'*): It is a cognitive movement (*harkat-i 'ilmiyyah*) on the levels of Necessaryness (*maratib-i wujub*). A movement that increases the knowledge of the names, attributes, modes, crossing-overs, holiness, incomparableness (*asma, sifat, shuyun, i'tibarat, taqdisat, tanzihat*) of the Necessary level by level. Finally, he finishes by reaching a (sublime) level that cannot be expressed (*'ibarat*) by any expression, or alluded by any allusion (*ishara*), or named by any name (*tusamma bismin*) or indirectly expressed ny any indirect expression (*tukna bi-kinayatin*). No knower may know him (*ya'lamuha*). Or no perceiver may perceive him (*yudrakuha*). And this *sayr* is called *baqa'*.
3. *Sayr 'ani 'llah bi-'llah:* It is the name for the third *sayr*. It is also a cognitive movement. It refers to
   (a) attaining the knowledge of the highest (*a'la*) things (initially) and
   (b) then coming down and attaining the knowledge of the lower (*asfal*) things,
   (c) then (attaining the knowledge of) the very lowest things,
   (d) finally returning backwards to (attain the knowledge of) the contingent things (*ila 'l-mumkinati ruju'a 'l-qahqari*) having begun the descent from (attaining the knowledge of) all the levels of Necessaryness in their entirety.

   Such a person is called the knower of God (*'arif*). Concurrently, he has
   (a) forgotten Allah while being in Allah (*nasiya 'llahu bi-'llahi*)
   (b) returned from Allah while being with Allah (*raja'a 'ani 'llahi ma'a 'l-llah*).

   Also, concurrently, he is also the one who
   (a) has found but still has lost (God his beloved) (*wajidu 'l-faqidu*)
   (b) is intimate with but still is separated (from God his beloved) (*wasilu 'l-mahjuru*)
   (c) is near but still is far (from God his beloved) (*qaribu 'l-ba'idu*)
4. And the fourth sayr is the journey in (the knowledge of) the things (*sayr dar ashya*): It

means attaining the *knowledge (*'ulum*)* about the things i.e. the knowledge of the things that went away completely in the first *sayr*, that (knowledge starts to) reappears one thing after another thing. Therefore, this fourth sayr is the counterpart (*muqabil*) of the first sayr, and the third sayr is the counterpart of the first sayr. (The first two *sayr*, i.e. *sayr ila 'llah* and *sayr fi 'llah* happens for the sake of attaining friendship and they are called *fana*, annihilation and *baqa*, ever-abidingness (respectively.) On the other hand, the third and the fourth sayr happens for the sake of inviting people to Allah, and they take place only for the prophets. *Salawatu 'llahi ta'ala wa taslimatuhu 'ala jami'him 'umuman, wa 'ala afdalihim khususan.* And those who follow them perfectly have also a share in the station of these masters (*'alaihimu 'l-salawatu wa 'l-taslimatu*). It is as God has said, *(O prophet! Tell them,* This is my path. I invite (people) according to my insight. I and those who follow me. *(*Qul, *Hadhihi sabili. Adwu' ila 'llahi 'ala basiratin. Ana wa mani 'l-taba'ani)*[24].

This is the story of the beginning and the end (*bidayat, nihayat*). My purpose behind narrating this is to strengthen (*taquwwiyat*) [the desire] in the seekers [to undertake these sayrs], and make them long for (*tashwiq*) [these.]

The jaundiced people take sugar with desire
as for the blind, you take a lot???

Bar shakar ghultada'iy safra'iyan
az bara'iy kur'iy sawda'iyan

And peace towards them who follow guidance, and take up following the Mustafa, on him and on his progeny be benedictions and peace-offerings (*Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda, wa 'ltazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi, al-salawatu wa 'l-taslimatu.*)

7.23 Maktub 1.145

To Mulla 'Abdu 'l-Rahman Mufti
Summary:

1. Clarifying that the sufi shaykhs of the sublime Naqshbandi tariqa (*qaddasa 'llahu ta'ala asrarhum*) have chosen the journey in the world of commands (*sayr az 'alam-i amr*) in the beginning

2. Clarifying the mystery behind the lack of rapid (*besur'at*) effects (*'adam-i ta'aththur*) in some of the beginners in this sublime tariqa (*ba'di az mubtadiyan-i in tariq*)

May exalted Allah keep us and you firm on the straight, wide and well-tested highway of the Mustafan sharia, on its owner be benediction, peace and greeting. And may Allah gives him mercy who says amin after this. Amin! (*Thabbatana 'llahu subhanahu wa iyyakum, 'ala jaddati 'l-shari'ati 'l-mustafawiyyati, 'ala sahibha 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu, wa yarhamu 'llahu 'abdan qala aminan*).

7.23.1 Journey in the world of command in the begining

The sufi shaykhs of the Naqshbandi tariqa (*qaddasa 'llahu ta'ala asrarhum*) have chosen the journey in the world of commands (*sayr-i 'alam-i amr*) in the beginning (*dar ibtida'*). The world of empirical things (*'alam-i khalq*) is cut through (at a later stage) after completing that journey (in the world of command.) This is not in accordance to the shaykhs of the other tariqas. In the beginning, they undertake the journey in the world of empirical things (*'alam-i khalq*). And after crossing (*tayy*) it, they step onto the world of command, and (finally) reach the station of attraction (*maqam-i jajdhba*). For this reason, the Naqshbandi tariqa is the nearest (*aqrab*) tariqa. And necessarily the end (*nihayat*) of others is inserted (*mundarij*) into their beginning (*bidayat*).

Estimate! My rose garden
How would it be in the spring?

Qiyas Kun! Ze gulistan-i man
bahar-i marra

7.23.2 Absence of rapid effects

Despite beginning their journey from the world of command, some of the seekers of this sublime

[24] Quran

tariqa do not feel the effects (*ta'thir*) speedily (*be-saru'at*), and cannot realize the pleasure and sweetness (*iltidhadh, halawat*) that is the preface to *ja-jdhba* fast (*be-zudi*). It means that (for those students,) their *nisbat* with the world of command (*'alam-i amr*) is weaker (*da'if*) than their *nisbat* with the world of empirical things (*'alam-i khalq*).

This weakness is the barrier to their having a speedy effect and capability to experience effect (*ta'thir, ta'aththur*). This barrier to experience effect (*butwa-i ta'aththur*) remains until [their nisbat with] the world of command becomes stronger (*quwwat*) than [their nisbat with] world of empirical things, and the inter-relationship is reversed (*amr mun'akis gardad*).

In this sublime [Naqshbandi-Mujaddidi] tariqa, the cure (*'ilaj*) for this weakness (*du"af*) is a complete miracle by a possessor of complete miracle (*sahib-i tasarruf-i tam*). In the other tariqas, its cure is initially the purification (*tazkiya'*) of the *nafs*, and later observing hard-to-do practices (*dar yadat va mujahadat-i shuqqa'*) as per the sharia.

You may know that if one finds effects later (*butwa'-i ta'aththur*), it does not mean he has less receptivity (*nuqsan-i isti'dad*). Because many people with perfect receptivity may fall into such jeopardy (*tamm al-isti'dad keh be-in bala' mubtala' gardand*). And peace.

7.24 Maktub 1.146

To Sharf al-Din Hussain Badakhshi
unedited Summary: Religious advice on repeating (*takrar*) the lesson (*sabaq*).

Sharf al-Din Hussain! My son! Your letter has arrived. Praise and gratefulness to exalted Allah (*Li-'llahi subhanahu 'l-hamdu wa 'l-minnatu*) that you have been made felicitous by the felicity that is remembering the fakirs.

The lesson that you have taken, repeat it again and again, and keep your time occupied through it. Do not let the leave you have been given slip out of your hands. God forbid! Lest (*mabad*) ostentations [of this ephemeral world] that is on the way to annihilation (*faniyya*) does not cast you away from the place (*az ja bard*) [that is the sufi path.] And the [worldly] pomp that is on the way of destruction (*tumturaq-i za'ila'*) may not lessen the sweetness (*tumturaq-i za'ila' behalawat sazad*) of [that path.]

O son! Listen to my primary advice!
For you are a child, and the house is gaudy88

Hameh andar ze man be-to in ast
keh to tifli, va khaneh rangin ast

What a bliss (*cheh ni'mati*) is this that Hazrat Haqq (SWT) has favored you (*karamat farmayad*), in the peak of youth (*'afwan-i shabab*), with the good fortune that is repentance (*tawfiq-i tawba*) and kept you firm (*istiqamat*) on it. It can be said that all the worldly bliss (*tan"umat-i tamam-i dunya*), when compared to that bliss, is like what a drop of water is to a vast ocean (*darya-i 'amiq*). It is so since that bliss is the cause of good-pleasure of the master, which is above (*fawqa*) all the bliss that there is, be it of this world or be it of the last world. *And the good pleasure of Allah is the greatest (*Wa ridwanun mina 'llahi akbaru*)*[25]

*And peace towards them who follow guidance, and take up following the Mustafa, on him and on his progeny be the most complete and most perfect benedictions and peace-offerings (*Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda, wa 'ltazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi, al-salawatu wa 'l-taslimatu atammuha wa akmaluha.*)*

7.25 Maktub 1.147

To Khwaja Muhammad Ashraf Kabuli
Summary: Clarifying on which is earlier, the breaking away (*gusistan*) (from worldly things) or the joining together (*paivastan*) (with God.)

Hazrat Haqq (SWT) bestows on us progress on the degrees of perfection (*madarij-i kamal*) in the measure of the reverence of prince of the messengers (*bi-hurmati sayyidi 'l-mursalina*), *'alaihi wa 'ala alihi, 'l-salawatu wa 'l-taslimatu, atammuha.*

(There are three opinions among the shaykhs of sufi tariqas on this matter: "Which takes place first? The *breaking away (*gusistan*)* from God? Or the *joining together (*paivastan*)* with God? has placed

1. (First opinion:) *breaking away (*gusistan*)* is prior to *joining together (*paivastan*).*
2. (Second opinion:) *joining together (*paivastan*)* is prior to *breaking away (*gusistan*)*

[25] Q.??t?.9.72

3. (Third opinion:) silence (on this issue.)

(Third opinion: Silence) Hazrat Abu Sa'id Kharraz (may Allah sanctify his secrets, *qaddasa 'llahu sirruhu*) (has chosen the third opinion and) has said, *Until one becomes free, one would not receive. And until one receives, one would not become free (*Ta narahi niyabi, ta niyabi narahi*). I do not know which one is earlier.*

(Mujaddidi opinion, they are concurrent:) The author (Mujaddid) is saying that both *breaking away (*gusistan*)* and *joining together (*paivastan*)* takes place concurrently. Neither "*joining together* without *breaking away*", nor "*breaking away* without *joining together*" is possible. In summary, There is no definite answer on which one, (*breaking away* or *joining together*) is the original cause, i.e. which one causes (*'illiyat*) the other.

(Second opinion, joining together is prior:) Shaikhu 'l-Islam Harawi (*quddisa sirruhu*) has chosen the second opinion, and has said, *It is preferred that joining together is prior i.e. happens before (*Sabaqat az an tarf nakuwst, bali*).* However, the group that puts *breaking away (*gusistan*)* prior to *joining together (*paivastan*)*, even they are not opposed to *joining together (*paivastan*)* being prior. Because (when they said that *joining together (*paivastan*)* is posterior) they meant (that) *joining together (*paivastan*)* as (posterior, which is) a unbounded manifestation (*zuhur-i mutlaq*), but they still allowed a bounded manifestation (*zuhur-i tamm*) to be the prior. (That is they proposed that the manifestations (*zuhur*) happened in this sequence:

1. bounded manifestation (*zuhur-i tamm*)
2. breaking away (*gusistan*) from this world
3. unbounded manifestation (*zuhur-i mutlaq*)).

Therefore, it is now understood that *breaking away (*gusistan*)* happens prior to a unbounded manifestation (*zuhur-i mutlaq*), although a bounded manifestation (*zuhur-i tamm*) happens prior to that *breaking away (*gusistan*).* So it is now known that it is merely a difference in expression (between the first and second groups.)

However, the first group (who say that *breaking away,* gusistan from this world happens later) is ambitious (*buland*) in their gaze (*nazr*), as they do not pay any attention to little things (like a breaking away that is in the form of a bounded manifestation, *zuhur-i tamm* that indeed happens first). You should know that a problem is created in this first solution, (which is also in the second solution as well,) *Which one is prior in time? (*Breaking away *or* joining together*? However, that problem is resolved in the Mujaddidi solution.)* So understand! *And exalted Allah inspires what is correct (*Wa 'llahu subhanahu 'l-mulhim li-'l-sawab*).*

(*Breaking away* and *joining together*,) save these two, all are in vain (*Wa biduni hima khartu 'l-qatadi.*) The first level (*martaba*) (i.e. breaking away) depends on *sayr ila 'llah* and the second (level, i.e. joining together) depends on *sayr fi 'llah.* And via the combination of both of these sayrs, (the wayfarers) reach the level (*martaba*) of friendship and perfection (*martaba-i wilayat, kamalat*) in different degrees (*darajat*). [26] They are done with the purpose of attaining the ability to give others perfection and arriving on the degree of giving invitation (*tahsil-i takmil, wusul be-daraja'i da'wat*).

I gave two shouts, (I let everyone know)
Anyone (awake) in the village? (Let him be aware!)

Bang-i do kardam
Agar dar dih, kas-ast

7.26 Maktub 1.148

To Mulla Sadiq Kabuli
Summary: Clarifying that:

1. he who is content (*sahib-i raiy*) is deprived (*biy-hasil*).
2. you should not deceived (*maghrur nashonad*) by patronage (*zinhar*) via the intermediation of the spirits (*ruhaniyat*) of the sufi shaykhs, and their assistance. (*ankeh zinhar, betuwassut-i ruhaniyat-i masha'ikh va imdadat-i ishan, maghrur nashonad*). That those forms of sufi shaykhs are actually subtleties of their own sufi shaykhs (*suwar-i an masha'ikh fi 'l-haqiqat lata'if-i shaykh-i muqtada-st.*)

[26] There are two other sayrs left: 3. journey in (the knowledge of) the things (*sayr dar ashya*), and 4. journey from Allah in Allah (*sayr 'ani 'llah bi 'llah*)

I have received two letters from you one after the other. I understood from the first letter that you have attained what you were seeking, and have made the journey (*az husul va sayriy inba namud*). And I understood from the second letter that you are (still) thirsty (*tashangi*), as you have not attained (*biy hasili*) anything so far.

Alhamduli 'llah subhanahu! The second condition is that what should be considered. You may know that he who is content (*sahib-i rayy*) is the one who has not attained (*biy hasil*). And he who considers that he lacks attainment (*biy hasil*), actually he is the one who has attained (*wasil*).

(First,) you have been warned again and again not to be deceived by patronage (*zinhar*) via the intermediation of the spirits (*ruhaniyat*) of sufi shaykhs and their assistance. Because those forms of sufi shaykhs are actually the subtleties of your own shaykh that has become manifest having taken their forms. You should keep your focus towards a single direction only (which is your own shaykh). Focusing towards many directions would result in loss. May exalted Allah save us from that (*'Iyadhan bi-'llahi subhanahu*).

Second, I have told you repeatedly and emphatically (*muqarrar, mu'aqqad*) to shorten (*mukhtasar*) your worldly chores, so that you may finish them in a short time. Leaving the necessary tasks (e.g. worship) (*amr-i daruri ra gudhashteh*) and taking up unnecessary tasks (*amr-i lata'il pardakhtan*) is not evidence of intelligence or far-sightedness (*'aql, varandish*). But what can I do? You do what you want to do. What others say does not have much effect in you. Now you know. What is on the messenger but to deliver the message? (*Ma 'ala 'l-rasuli illa 'l-balaghu?*).

7.27 Maktub 1.149

To Mulla Sadiq Kabuli
Summary: Clarifying that although the Almighty has relegated things (*ashya'*) onto the worldly intermediaries (*asbab*), there is no need to sew (*dukhtan*) one's gaze (*nazar*) onto a fixed intermediary (*bar sabab-i mu'ayyan*)

Brother Mawlana Muhammad Sadiq! It is surprising that you have cast yourself into the world of worldly intermediaries (*'alam-i asbab*). Although the intermediary of intermediaries (*musabbib al-asbab*) is the almighty, he has relegated things onto intermediaries. So what is the need to fix the gaze onto a fixed intermediary?

> If a door closes, O mind!
> He would open other doors
>
> *Gar dari basteh shud, Ay dil!*
> *digari bekoshayand*

This type of low vision (*kuteh nazari*) calls for a high-degree of lack of relationship (*biy munasabati*) (with God). Especially, it is bad to see that for (a distinguished) person like you. It is especially blameworthy (*shana'at*) to seek and attain (*talash, tahsil*) all these that the Haqq has cursed (*mabghuda'*) while in the garb of a fakir (*kiswat-i fuqara'*). It is surprising that such an evil deed seems to be beautiful (*ziba*) in your gaze (*dar nazar-i shoma*).

You may seek the things that you need as much as you find it necessary, but is complete foolishness (*safahat-i mahd*) to to focus the entire mind (*tamam-i himmat*) for it, or to waste your life behind it. The leave you have been given (*fursat*), i.e. your lifetime, it is as if a spoil of war. Woe to him (*hazar afsus*) if one spends it in purely nonsensical acts — it is a news of stipulation (*shart*). What is on the messenger but to deliver the message? (*Ma 'ala 'l-rasuli illa 'l-balaghu?*). Do not be saddened at what people say about you. What they are hinting at, if it is not in you, then you need not worry. What felicity is this when people gossip that someone is bad, because it means actually he is good. However, if the contrary happens, its dangerous. And peace.

7.28 Maktub 1.150

To Khwaja Muhammad Qasim
Summary: Clarifying that which deserves to be the object of seeking (*matlub*), apart from the Necessary, *wajib* (*ta'ala va taqaddasa*).

7.28.1 God should be our sole object of focus

I am delighted to receive your generous letter (*iltifat-nameh*). Do not become distressed (*diltang*) by separation with worldly circumstances

(*tashattut-i awda'i dunyawwi*) or dispersion of states that are in form [merely] (*tafarruq-i ahwal-i suri*). These are not so valuable that you should be displeased over them. For this world in on the path of destruction (*dar ma'rid-i fana'*). You should live your life according to the good-pleasure (*mardi*) of the Haqq (SWT), regardless of whether it is easy for you or hard, at this time (*dar in daman*). Nothing else deserves to be the object of seeking (*matlubiyyat*) apart from the person of the Necessary Existence (*dhat-i wajibu 'l-wujud*) (JS), for such a noble man like you. Despite this, by your generosity, if you point me towards any thing to do, I shall consider it to a favor, and strive my best [to do it.] And peace.

Chapter 8

Maktub 1.151-1.190

8.1 Maktub 1.151

To Mir Mumin Balkhi

8.1.1 Yad dasht

> Whatever is spoken on the beloved
> it's most beautiful!
>
> Az harcheh mirdad sukhn-i dust
> Khushtar ast

In the tariqa of the hazrats of *khwajegan*, *yad dasht* means *presence without absence (*hudur biy-ghaibat*)*, i.e. ever-continuing presence of the divine person (*dawam-i hudur-i hadrat-i dhat*). piercing through the veils of modes and crossing-overs (*takhallul-i hujb-i shu'uni va i'tibarati*). If sometimes there is presence (*hudur*) and some other time absence (*ghaybat*), i.e. sometimes the veil is completely raised and some other times it comes in-between [*the person of God and the sufi*] then it is not acceptable to these masters. [*That type of temporary presence happens*] in the lightning-like self-disclosure of the person (*tajalli-i dhati barqi*) where the veils that are before the divine person [*covering it from the sufi*] are raised for [*a very short duration only, like*] the flash of a lightning and then within another moment [*the person of God*] gets hidden [*from the salik*] behind the veils of modes and crossing-overs.

Therefore, attaining the presence without absence (*hudur biy-ghaybat*) means that the lightning-like self-disclosure becomes permanent (*da'imi*) so that the veils never return (*hujub har gaz ruju' nakonand*). That happens at the end of this path, and it said that most perfect annihilation (*fana'-i akmal*) is established on this station. Here lightning-like self-disclosure of the person (*tajalli-i dhati barqi*) means the manifestation of the divine person (*zuhur-i hadrat-i dhat*) without the intermediation of (*biy-tawassut*) the modes and crossing-overs. Now if [*the veils of modes and crossing-overs do*] return, then that [*alleged*] *presence without absence* transforms itself [*i.e. that presence does include periods of absence,*] and so that cannot be said to be *yad dasht,* [*which does not have any absence.*] Therefore, it is realized that the witnessing (*shuhud*) of these masters is the most complete and most perfect (*atamm, akmal*). And the perfectness of their annihilation and the completeness of their ever-abidingness are commensurate to the perfectness and completeness of their witnessing (*shuhud*).

> Estimate! My rose garden
> How would it be in the spring?
>
> Qiyas Kun! Ze gulistan-i man
> bahar-i marra

8.2 Maktub 1.152

To Shaikh Farid Bukhari

8.2.1 Obeying the prophet is obeying God

Allah (SWT) stated, *He who obeys the rasul, he indeed obeys Allah (*Man yuti'i 'l-rasula, fa-qad ata'a 'llah*).*[1] Hazrat Haqq (SWT) stated that obeying the prophet is identical to obeying himself. Consequently, obeying God (*'azza wa jalla*) without

[1] Q

obeying the rasul is not a [true] obeying of God (S). To stress and verify this interpretation, the word *indeed (*qad*)* has been used, so that some idiot may not differentiate between these two obeyings, and may not consider one superior to the other. Hazrat Haqq (SWT) has slandered them who differentiate between these two obeyings, as he stated, *They want to create a separation between Allah and his prophet. And they say,* We believe in some and we deny some. *They want to take up a path through them. Actually, they are true unbelievers. (*Yuriduna an yufarriqu bayna 'llahi, wa rasuluhi. Wa yaquluna, *Nu'minu bi'badin, wa nakfuru biba'din.* Wa yuriduna an yattakhidhu bayna dhalika sabilan. Ula'ika humu 'l-kafiruna haqqan.*)*[2]

Take note, some great sufi shaykhs (*qaddasa 'llahu ta'ala asrarhum*) — while in temporary intoxication and a state of predomination (*sukr-i waqt, ghalba'-i hal*) — have said many things that makes love of one of these two things [i.e. love of God, and love of the prophet] superior to the other. It is said that Sultan Mahmud of Ghazni, during his reign, made a break in his journey in a location near Khirqan, and sent his emissaries to Shaykh Abu 'l-Hasan Khirqani to request him to come to greet the king. And he instructed them that if the shaykh would be hesitant, they should recite the generous verse, *Obey Allah, and obey the rasul, and your rulers (*Ati'u 'llaha, wa ati'u 'l-rasula, wa uwliy 'l-amri minkum.*)*[3]

When the emissaries saw that the shaykh is not agreeing to their proposal, they recited that verse. In answer, the shaykh said, *I am so deeply absorbed in obeying Allah that I am failing even in obeying the prophet, so where is the room for the ruler?* This saying of him implies that Hazrat Shaykh considered obeying Allah separate from obeying his prophet. This saying is far removed from stability (*istiqamat*). The sufi shaykhs whose states are stable (*masha'ikhi mustaqim al-ahwal*) refrain from such sayings that promote the idea that God cannot be compared to the creation (*sokhn-i tanazzuh*). Instead, in all the levels of sharia, tariqa, haqiqa, they recognize that that obeying the Haqq (S) lies in obeying his rasul, and they consider that type of obeying God that is different from obeying the rasul (*'alaihi 'l-salawatu wa 'l-salamu*) as erroneous.

It is said that once the shaykh of the city of Mihna, Abu Sa'id Abu 'l-Khayr was sitting in a gathering, and the great sayyid, who was a pre-eminent sayyid of Khurasan, was sitting there also. In the meantime, an intoxicated man predominated by his state arrived there. At that time, Shaykh Abu Sa'id treated him more respectfully than the great sayyid. At this, the sayyid showed his displeasure. At that, the shaykh explained to him, *You are honored for the sake of my love for the rasul (*'alaihi 'l-salawatu wa 'l-salam*), and this intoxicated person is honored for the sake of my love for the Haqq (S).* The masters who are well-settled in their states (*akabir-i mustaqim al-ahwal*) refuse to approve making such a distinction. They consider love for Allah pre-dominating the love for the rasul (*wa 'alaihi 'l-salawatu wa 'l-salamu*), as an intoxicated state (*sukr-i hal*), and recognize that it is nothing more than meaningless babble. Only this much may be said that on the station of perfection that is the level of friendship, love of the Haqq (S) predominates. On the other hand, on the station of perfection-giving (*takmil*) that has a share from the station of prophethood, love for the rasul predominates.

May Allah (S) keep us and you firm on obeying the rasul that is identical to obeying Allah (S). (*Thabbatana 'llahu subhanahu 'ala ita'ati 'l-rasuli 'llati hiya 'ainu ita'ati 'l-llahi subhanahu.*

8.3 Maktub 1.153

To Mian Shaykh Muzzammil

8.3.1 Perfect annihilation frees the salik from the slavery of the other

Praise be on Allah the possessor of all bliss and grace (*Al-hamdu li-'llahi dhi 'l-in'ami wa 'l-minnati*). May he keep his seekers restless and uneasy (*biy qarar, biy aram*) in the seeking of him, and in this uneasiness, saves them from finding ease with that what are other than himself (SWT) (*keh taliban-i khod ra dar tulb biy qarar wa biy aram miy darad, wa dar in biy-aramiy az aram biy ghair-i*

[2] Q
[3] Q

khod najat miy najashud).[4]

However, complete liberation (*khalasiy-i tam*) from the slavery (*riqqiyat*) of the others would be realized only at that time when one would be ennobled with unbounded annihilation (*be-fana'i mutlaq musharraf shud*), and the patterns of all that is other [*than God*] (*naqush-i ma sewa*) would be totally erased from the mirror of the mind (*a'ina'-i dil*). So that he no longer has any attachment, be it knowledge-based or be it love-based, (*ta'alluq-i 'ilmi, hubbi*) with anything. And save the Haqq, he has no object of intention, or object that he seeks (*maqsudiy, muradiy*) [(Haqq)*], and without him, all are in vain (*Wa dunahu, khartu 'l-qatadi*).*

Although you are conceiving yourself as *without attachment (*biy-ta'alluq*)*, still *Indeed, many ideas are not enough for the real thing (*Inna 'l-zanna la-yughni mina 'l-haqqi shay'an*).*[5].[*That is, that idea of yours is false*].

This work is felicity, on whose fate does it lie
[It is only God who knows this secret

In kar dawlat ast, kanun ta karar-sad

If the salik is captivated by [even] the states and stations, it is captivated by the other (Gereftar-i ahwal va maqamat, gereftar-i ghair ast). What can I say about [*attraction for*] the others?

The letter that does not bring love of the lord into your soul/heart
Whatever religion is that, leave it forthright
Seeing which picture, you let one go
Be it good or bad, do not look back

Har cheh az dost va imaniy
cheh kufr an harf va cheh iman
Be-har cheh az rah-i dur afti
Cheh zasht an naqsh, va cheh ziba

It has been a long time since we met the last time. You should consider the the respite (*fursat*) you have been given as a spoil of war (*ghanimat*). If your friends are devoted to you (*yaran-i ahl-and*), then they are delaying your departure (*dar rukhsat-i chun tawaqquf khwahand kard*), and if they are not devoted to you, then what is the need for delaying (*va agar na-ahl, cheh ihtiaj-i rukhsat ast*)? You should be concerned with the good-pleasure (*rida*) of God [*only*], whether the people of the world are well-pleased or not, it does not matter, for their displeasure is immaterial.

Whatever that is on the earth
Know that all are for the beloved

har chand az dost va imaniy, cheh kufr an harf, va cheh iman

You should keep God as the object of intention (*maqsud*). If something else is brought together with (*jam'a*) him, let it be. If it is not, let it not be.

Be it a child, or be it the beloved, whatever that is there
Know it for certain, all is for the Beloved

tifl va dost bashad, har cheh bashad
maqsud-i haqq ra subhanahu bayad
danist ba u har cheh jam'a shud shud
va agar neh shud va gao/gu neh shud

rukhsar-i man inja
va to dar gul nagariy

Wa 'l-salam.

8.4 Maktub 1.154

To Mian Shaykh Muzzammil

8.4.1 The sufi should go beyond and enter himself

O Allah! Keep us with you, and do not allow us to go to others even for a moment. (*Allahumma la takilna ila anfusina tarfata 'ainin, fa-nahlika wa la aqalla minha fanadiy'a.*)[6] Whatever problem one experiences, it happens because one is captivated by oneself (*khod*). So when one would be free of oneself, one would be freed from the captivation

[4]Note: najashud I just guessed the pronunciation-need to check with a Farsi scholar

[5]Q.??????.53.28

[6]A30, note 1

of that what lies beyond God. If one worships an idol, he really worships himself. As God says, *Are you not noticing him who has taken his caprices as his gods. (*Afara aita mani 'ttakhadha ilahahu hawahu*)*[7]

If you pass yourself [*and go forward*]
Comfort lies there, also happiness

Az khod cheh gozashti
Ham 'aish ast, va khushi

Leave yourself, and come — that is what God has called out to your nafs. It is obligatory (*fard*) to go beyond oneself (*az khod*) , and in the same way it is required to go inside of oneself (*dar khod*). God is realized in this place [i.e. inside of oneself, for] one may not realize God outside of oneself.

It is with you, below the blanket, whatever that there is
Do not look in the four sides, like the blind, even mistakenly

Ba to dar zir-i gayim ast, har cheh ast
hamchu nabinamabar har su'-iy dast

The journey beyond the horizon (*sayr-i afaqi*) is farther than far, while the journey inside the nafs (*sayr-i anfusi*) is nearer than near. If it is witnessing, it is inside the self (*khod*) [*i.e. the nafs*] , and if it knowledge (ma'rifat), it is still inside the self, and if it is bewilderment (*hayrani*) it is still inside the self. Outside the self, there is no place to step on.

Where is this talk going to? Let no idiot misinterpret these sayings into thinking that God is incarnated (*hulul*) into him, or God unifies (*ittihad*) with him. If he does he would be revolving in the wheel of misguidance (*dalalat*).

Here incarnation is unbelief
unificationism is the same as well

Iyn ja hulul kufr bud
ittihad ham

Before one realizes (*tahaqquq*) this station, it is forbidden to think about it May Allah (S) grant us and you firmness on the tariqa that well-pleases him, on its founder [*prophet Muhammad*] be (*Razaqana 'llahu subhanahu 'l-istiqamata*[8] *'ala tariqati 'l-mardiyyati, 'ala sahibha*) *al-salawatu wa 'l-salamu wa 'l-tahiyyatu.* Keep on writing on your hal. It is especially beneficial. Although you may have many external attachments (*'ala'iqi suriyya*), you would then still stay free [*from those attachments*], and you would consider it the same if such attachments remain or go away. *Wa 'l-salamu wa 'l-ikram.*

8.5 Maktub 1.155

To Mian Shaikh Muzzammil

8.5.1 Return to the prototype

I have reached Delhi on *Rabi'u 'l-awwal* 1, Friday. Muhammaed Sadiq is with me. Insha Allah, I would stay here for a few days, and then return to my principal residence [*in Sirhind*] soon. According to sound hadith, *Love of the homeland is part of the faith. (*Hubbu 'l-watani mina 'l-imani.*)*[9] We are incapable, where would we go? My fore-lock is in his hands. As the Quran says, *There is no living thing on the earth whom God has not taken hold of by its fore-lock. Indeed my lord is on the staright path. (*Ma min dabbatin inna huwa akhidhun binasiyatiha. Inna rabbi 'ala siratin mustaqimin.*)*[10] *Where would you flee to (*Aina 'l-mafarra*)?*[11] It is only that after saying *So flee to Allah (*Fa-firru ila 'llahi*)*, you may take him along, and flee in him. At all times you should recognize the trunk (*asl*) as the trunk, the branch (*furu'*) as derivative (*tufayli*), and turn your face towards the trunk.

Whatever is there graceful save the love of Allah
Even if it tastes sweet, it is lethal poison

Har cheh juz' 'ishq-i khoda'-iy ahsan ast
Gar shukr khordan bud, jan kondan ast

[7] Q, a30 note 2

[8] al- or just istiqamata

[9] hadith

[10] Q.Hud.

[11] Quran

8.6 Maktub 1.156

To Mian Muzzammil

8.6.1 Encouraging the companionship of the people of God

The letter you have sent via the son of the judge (*qadi*) of Jalandhar has reached me in Delhi. Praise be on Allah the possessor of all bliss and grace (*Alhamdu li-'llahi dhi 'l-in'ami wa 'l-minnati*). Fopr you have attained the ready wealth that is the love of the fakirs. Therefore, according to the hadith report, *One is with him whom one loves (*Al-mar'u ma'a man ahabba*)*.[12] you are their companion. The month of Ramadan is close in terms of time, [*in reality*], however, it is far away.

Separation with the beloved
Even if it's little, it isn't little

Faraq-i dust
Agar andak-ast andak nist

When you are preferring to stay away to respect the rights of the possessor of the rights, then do it. I would stay here probably until the month of Rajab. And Allah (S) knows what is correct, and all would return to him (*Wa 'llahu subhanahu a'lamu bi-'l-sawabi, wa 'llahu 'l-marji'u wa 'l-mabu*). In any case, the few days that one would live should be spent in the companionship of the fakirs. The incontrovertible plain text says, *[O my beloved prophet!] And keep yourself enclosed with them who call upon their lord in the morning and in the evening to attain his good pleasure. (*Wa 'sbir nafsaka ma'a 'llazina yad'una rabbahum bi-'l-ghadawati, wa 'l-'ashiyyi yuriduna wajhahu *)*.[13] God has instructed even his beloved to do the same.

A master has said, *How have you made your friends so that those who know (*shinakht*) [your friends], they find (*yaft*) you, and until they find you, they would not know [your friends].* May Allah (*ta'ala*) grant you and us the love of this exalted and noble tribe (*Razaqana 'llahu ta'ala wa iyyakum mahabbata hadhihi 'l-ta'ifati 'l-'aliyyati 'l-sharifati*).

[12] hadith
[13] Q, check Quran meaning

8.7 Maktub 1.157

To Hakim 'Abdu 'l-Wahhab

8.7.1 Be solicitous while visiting sufi saints

Twice, you had inconvenienced yourself and had set foot [*in our premises*] but left quickly without waiting, and without giving me the time to observe the rights of your companionship. The purpose of meeting (*mulaqat*) is giving or receiving effusion (*ifadah, istifadah*). When the sitting-together (*majlish*) is empty of both of them, then that meeting should not be counted.

One should be empty while coming to the masters of this tribe, because only then one would be filled on one's return. And one should display one's pennilessness, for only then they would show pity (*shafqat*), and their path of giving out effusions would open up. There is no flavor (*mazeh*) in arriving as well-fed and leaving. The over-eater has no friend but disease, and the arrogant has no work to do but to exceed the boundaries. (*Wa imtila ra juz' 'illat yar nist, wa istighna ra juz' taghiyan kar neh*).

Hazrat Khwaja Naqshband (*qaddasa 'llahu ta'ala asrarhum*) has said,[14]

First, mercy may be begged for
After that, a good face-turning would be given

Awwal niyaz khasteh
Ba'd az an tawajjuh-i khatir shakasteh

Therefore, solicitude (*niyaz*) [*towards the shaykh*] is the pre-condition for [*a seeker to obtain*] face-turning.

*And Allah (S) inspires what is correct, and unblocks the blocks (*Wa 'llahu subhanahu 'l-mulhimu li-'l-sawabi, wa 'l-muwaffiqu li-'l-sadadi*)*!

8.7.2 Our four duties before God

O felicitous brother! What is incumbent on us and you is the following:

[14] A32 note 3

1. Our first duty is to rectify our creeds with that what stands (*muqtada*) according to the book and the sunna. And the book and the sunna must be understood how the ulama of the people of truth (*ahl-i haqq*) has understood it (praise to Allah that he has kept me with them, *shakara 'llahu ta'ala sa'yahum*). And this creed (*'aqa'id*) must be the creed that that ulama have taken from their understanding of the book and the sunna. If our and your understanding does not conform to the understanding of those masters, then it is baseless. For every deviant group derives their false matters from Quran and hadith, but the matter is that that is not an accurate understanding.

2. Our second duty is to attain the knowledge of halal, haram, fard, wajid according to the sharia.

3. Our third duty is to undertake the practice according to that knowledge.

4. Our fourth duty is to take up the sufi tariqa and cleanse [via the suluk-method] (*tazkiya*) and sanctify [via the jadhba-method] (*tasfiya*) one's heart and soul (*qalb, nafs*) [*via the suluk-method and the jadhba-method*].

Therefore, until the creed is rectified, no benefit would accrue from attaining the knowledge of the laws (*ahkam*) of the sharia. And until both of these [*knowledge of the creed and knowledge of the law*] are attained, the practice would not yield any benefit. And until all these three [*knowledge of the creed, knowledge of the law, and practice*] are possible, attaining cleansing [*of the heart through the jadhba-method*] and the purification [*of the nafs through the suluk-method*] (*tasfiya, tazkiya*) would be impossible. Anything except these four pillars (*rukn*) [*i.e. knowledge of the creed, knowledge of the law, practice, and sufism*] and those things that completes and perfects them, e.g. sunnat, which perfects the *fard*, all that is superfluous (*fudul*), and within the realm of foolish things. As the hadith says, *A beauty of Islam is this that one rejects what does not concern him and instead occupies oneself with what indeed concerns one (*Wa man husni islami 'l-mar'i, tarkuhu ma-la-ya'nihi, wa 'shtigaluhu bi-ma-ya'nihi*).*[15]

[15]hadith

And peace towards them who follow guidance, and take up following the Mustafa, on him and on his progeny be benedictions and peace-offerings (*Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda, wa 'ltazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi, al-salawatu wa 'l-tahiyyatu*).

8.8 Maktub 1.158

To Shaykh Hamid Bangali

8.8.1 Differences in the levels of perfection is commensurate to the differences in preparedness

You may know that commensurate to the differences in preparedness (*isti'dad*), the levels of perfection also differ. This difference is sometimes in accordance to their amounts (*kamiyati*), some other times in accordance to their qualities (*kayfiyati*), and still some other times in accordance to their both their [*amounts and qualities*]. For example, one may attain perfection along with the self-disclosure of the attributes (*tajalli-i sifati*), and another may attain it along with the self-disclosure of the person (*tajalli-i sifati*).

However, there are distinct differences (*tafawutin fahishin*) between the individuals who are *dhu*-possessors (*dhaini-ka*) those two self-disclosures [*separately*] (*afradi dhainika 'l-tajalliyaini*), and the people who are the *rabb*-possessors *arbabihima* [*of the two self-disclosures*].

Therefore, the first person attains perfection via the peacefulness of the heart (*salamati 'l-qalbi*) and liberation of the spirit (*takhllusi 'l-ruhi*). And the second person attains that perfection, along with those two, with the witnessing of the [*subtlety of the*] secret heart (*shuhudi ['l-latifati] 'l-sirriyyi*). And the third person attains that perfection, along with those three, with the bewilderment related to the arcanum (*hayrati 'l-mansubati ila 'l-khafiyyi*). And the fourth person attains that perfection, along with those four, with the conjunction that is related to the super-arcanum (*ittisali 'l-mansubi ila 'l-akhfa*). *This is the bounty of Allah. He grants it to whomever he wishes, for Allah possesses magnanimous bounties (*Dhalika

fadlu 'llahi, yu'tihi man yasha'u, wa 'llahu dhu 'l-fadli 'l-azimi*)*.[16]

After attaining perfection in any one of the above-mentioned levels, [*the salik does either of these two actions*]:

1. The salik returns backwards (*ruju'u 'l-qahqara*) [*to the creation*], and that is the station of making others perfect (*maqamu 'l-takmil*), and giving good instructions (*irshad*), and returning from the Haqq to the creation for the purpose of giving invitation (*da'wat*).

2. Or he stays settled (*thabatun wastiqrarun*) at that homestead, and that is the homestead of perishment (*mawtinu 'l-istihlaki*), and segregration from the creation (*'uzlati mina 'l-khalqi*).

Wa 'l-salamu awwalan wa akhiran.

8.9 Maktub 1.159

To Sharfu 'l-Din Hussain Badakhshi

8.9.1

Although the [*worldly*] problems are bitter and painful apparently (*be-zahir*), still inwardly (*be-batin*) it is sweet and pleasure-giving (*shirin, ladhdhat-baksh*) to the spirit (*ruh*). It is because the body and the spirit are located in two opposite sides. Consequently, if one of them feels pleasure, the other one feels pain. It is only the lowly person who is unable to differentiate between these two contradictory things and their inherent properties (*lawazim*). Such a person is outside the scope of our consideration, or instead he is not even worth discussing about. *They are like four-legged animals, instead even lower than that. (*Ula'ika ka-'l-an'ami, bal-hum adall.*)*[17]

The unborn child in the womb is unaware himself
Can he point out how he is or what he is?

Ageh az khvavishtan chu nist az janin
Cheh khabr darad az chenan va chunin

The lowly person's spirit (*ruh*) comes down to the level of the body, and settles there. And his world of command (*'alam-i amr*) follows the world of empirical things (*'alam-i khalq*). If so, how would he decipher its inner mystery? Until the *ruh* goes back its original dwelling (*be-maqarr-i asliy-i khod*) [*that is the world of command*], and until the world of command would separate from the world of empirical things, the beauty of this knowledge would not become resplendant. Attaining this felicity, and situation (*abasteh*) comes from the death that takes place before the death at the allotted time. The shaykhs of the sufi path (*qaddasa 'llahu ta'ala asrarhum*) call this [*first death*] *baqa*, ever-abidingness.

Be the soil and the soil so that the flower blooms
For without the soil, the flower does not bloom

Khak shav khak ta beravid gul
Keh bejoz khak nist mazhar-i gul

He who fails to die before his death. he would face problems (*musibat*) — it is he who should be mourned. You late father — may Allah have mercy on him — was well-known to be a pious (*nik*) man. It was his nature to instruct people to do pious deeds, and refrain from sinful deeds. The news of his death has deeply saddened the Muslims. *Indeed we are from Allah, and we would return to him (*Inna li-'llahi wa inna ilaihi raji'un*)*.[18]

O son! Be patient and keep on helping the people who have gone before you [*i.e. died*] via charity, supplication, and seeking of forgiveness (*sadaqa', du'a, istigfar*). It is because the dead badly needs that help from the living. The prophet (*'alaihi wa 'ala alihi 'l-salawatu wa 'l-tahiyyatu*) said, *The dead are like drowned people crying out for help. They are hoping and waiting for supplication from their fathers, mothers, brothers, and friends to help them. If they receives it then they love it more than the world and whatever that is in it (*Ma 'l-mayyitu illa ka-'l-gharqi 'l-mutaghawwithi. Yantaziru da'watan talhaquhu min abin aw ummin aw akhin aw sadiqin. Fa-idha lahiqat-hu kana ahabba ilaihi mina 'l-dunya wa ma fiha.*)*[19]

[16] Q.Jumu'a'.62.4
[17] Q
[18] Q
[19] hadith: Mishkat, cf. Buehler

As the Quran says, *And indeed Allah grants the people inside the graves what can be compared to mountains of blessings, as a result of the intercessory supplications from the people on the surface of the earth. And indeed, the gift of the living to the dead is praying for their forgiveness. (*Wa inna 'llaha layudkhilu 'ala ahli 'l-quburi min du'a'i ahli 'l-ardi, amthala 'l-jibali mina 'l-rahmati. Wa inna hadiyyata 'l-ahya'i ila 'l-amwati 'l-istighfaru lahum.*)*[20]

The rest of the advice is that you should persistently remain absorbed in zikr-meditation, and cling to muraqaba-meditation (*fikr*) (*mudawamatu 'l-dhikri wa mulazamatu 'l-fikri*). Indeed, the respite is very short. Therefore, it should be spent in the most important of the important matters. *Wa 'l-salam.*

8.10 Maktub 1.161

To Mulla Salih Kulabi

8.10.1 Purpose of the sufi path

The purpose of traversing the waystations of the sufi path (*tayy-i manazil-i suluk*) is to attain true faith (*iman-i haqiqi*). And that can be realized when the nafs [*becomes healed and*] realizes inner peace (*itminan-i nafs*). And until the nafs becomes [*healed and*] peaceful, you cannot even think about salvation. And nafs would not become peaceful until the heart rules over it. And the heart would not rule over it until it is relieved of the work that is before it, and would be made peaceful [*by being healed of the disease that is*] being captivated to things that are other than God. The sign of that healing is that it forgets everything that is not God.

As long as it is aware (*agah*) anything but God even slightly, the heart would be deprived of [*the healing, and*] peacefulness (*salamati*). So congratulations to him whose heart has been made [*healed and*] peaceful (*sallima*) for his lord (*Fa-tubi li-man sallima qalbuhu li-rabbihi*). Therefore, one should strive to [*heal by*] putting peace into his heart, and [*heal*] his soul [*by drowning it in*] inner peace (*itminan-i nafs*). *This is the bounty of Allah. He grants it to whomever he wishes, for Allah possesses magnanimous bounties (*Dhalika fadlu 'llahi, yu'tihi man yasha'u, wa 'llahu dhu 'l-fadli 'l-azimi*).*[21] *Wa 'l-salam*!

[20]Q

8.11 Maktub 1.162

To Khwaja Muhammad Siddiq Badakhshi month.

8.11.1 Excellences of the blessed month of Ramadan

[*I am beginning this letter*] in the name of the exalted lord (*Bi-'smihi subhanahu*). The mode of speakingness (*shan-i kalam*) is one of the modes (*shuyunat-i dhatiyya'*) of the person of God. It comprehends all the essential perfections, and the attributive modes (*kamalat-i dhati, shuyunat-i sifati*) [*which has been explained previously*]. The blessed month of Ramadan comprehends all good and abundance (*khair, barakat*). Whatever good or abundance (*khair, barakat*) that is there, all that effuses down from the person of God (*ta'ala va taqaddasa*), and is the fruit of his modes. On the other hand, all the evil and imperfection (*sharr, naqs*) that comes into existence, their origin is the newly arrived things and qualities (*muhdathat*). *All goodness that you obtain comes from Allah, and all badness that you obtain comes from yourself (*Ma asabaka min hasanatin, fa-mina-'llahi, wa ma asabaka min sayyi'atin, fa-min nafsika*).*[22] The introcontrovertible plain text, the Quran, says it. In summary, all the good and abundance of this blessed month are the fruits of those perfections of the person of God (*kamalat-i dhatiyya'*).

8.11.2 Inter-relationship of Ramadan with the Quran

The mode of speakingness (*shan-i kalam*) comprehends all those perfections [*of the person of God*]. This month comprehends all good that are the fruits of those [*essential*] perfections. It is due to this intimate inter-relationship (*munasabat-i tamam*) that the Quran has been sent down on this month: *the month of Ramadan in which the Qur'an was sent down (*shahru ramadana 'lladhi

[21]Q.Jumu'a'.62.4
[22]Quran

unzila fihi 'l-qur'anu*)*.[23] The night of power in this month is the gist and cream of this month. It is as if [*that night of power*] is the pith and this month is the chaff. Therefore, he who spends this month in peace, and realizes its good and abundance, he would spend the entire year in peace, and would realize its good and abundance. *May Allah (S) grant us the good and abundance of this blessed month, and may Allah provide us with its greatest portion (*Waffaqana 'llahu subhanahu li-'l-khairati wa barakati fi hadha 'l-shahri 'l-mubaraki, wa razaqana 'llahu sub-hanahu 'l-nasiba 'l-a'zam*)*. Amin.

8.11.3 All-comreprehensiveness of dates

The seal of the prophets has said, *When one of you breaks fast, let him break his fast with dates, for there is abundance in it (*Idha aftara ahadukum, fa'-yuftir 'ala tamrin, fa-inna barakatun*)*. The prophet himself used to break fasts with dates. The abundance in it is that the date tree has been created with the fellowship of all-comprehensiveness and the quality of justness (*'unwan-i jam'iyat, sifat-i a'daliyat*). The prophet has called the date tree the aunt of man as it has been created with the residue of the clay used to make Adam, as he said, *Honor your aunt the date tree, as it has been created with the residue of the dough used to make Adam (*Akrimu 'ammatakumu 'l-nakhlata, fa-innaha khuliqat min baqiyyati tinati adama*)*.[24] Possibly due to this all-comprehensiveness that [*the date tree*] has been named *barkat*, blessing.

If one breaks his fast with its fruit i.e. the date, it becomes part of one's body. And [*as the date has become a*] part (*juz'iyat*) [*of his body*], the essence of the all-comprehensiveness (*haqiqat-i jami'a*) of that [*date*] becomes a part of [*of the essence of*] him who eats that [*date*]. And he who eats that [*date*], he shares the endless all-comprehensive perfections (*jami' kamalat biy-nihayat*) that is within that date.

This effect happens even for him who eats the date without fasting, however it happens far stronger in him who breaks his fast with it. And it is manifested completely (*mutlaq*) in him as well. Because in the time of the fast-breaking, he who fasts is empty (*khuluww*) of [*barriers*] like carnal appetites that would soon cease to exist [*with death*], and pleasures that hinders one [*from being steadfast on the path of sharia*] (*shahwat-i faniya, ladhdhat-i maniy'a*).

The prophet has said, *The blissful pre-dawn meal of the believer is date (*Ni'ma suhuru 'l-mu'mini 'l-tamru*)*[25] and that could mean that that date becomes a part of his body who eats that date, and perfects his essence. The purpose is not to make the essence of that date perfect.

When it is not possible to eat date in the fast-breaking meal, one is encouraged to recoup the loss by eating it in one's pre-dawn meal. Due to its all-comprehensiveness, eating date is like eating all types of food. And the baraka [*of eating date*] remains until the time of the fast-breaking meal.

The benefit of food that has been narrated happens only when that food is approved by the sharia, and it does not trespass the bounds of the sharia even slightly. Also its true benefit would be realized only when he who eates crosses the form (*surat*), and reaches the realities (*haqiqat*). And he leaves the outer form (*zahir*) and reached the inner essence (*batin*).

The outer form of the food strengthens the outer form of the body, and the inner reality of the food perfects the inner reality of the body. [*Eating food forbidden by the sharia*] merely benefits the body, and the person who eats it is only harmed.

> The morsel of food, let it be your jewel
> Treat it with respect, let it be certain
> After that, keep on eating as much as you want
> This is the mystery behind eating, remember it for certain
>
> Sa'i kun ta loqma ra saziy gahr
> ba'd az an chand ankeh makhwahiy najur

This is the mystery in hastening for the breakfast and delaying the pre-dawn meal, it causes the food to spiritually elevate man.

[23] Quran
[24] hadith
[25] hadith

8.12 Maktub 1.163

To Shaykh Farid Bukhari

Praise be onto Allah who has given us the bliss that is Islam, and guided us towards it, and has made us members of the Muhammadan congregation (*Al-hamdu li-'llahi 'llazi an'ama 'alaina wa hadana ila 'l-islami, wa ja'alna min ummatin muhammadin*), *'alaihi 'l-salawat wa 'l-tahiyyatu wa 'l-salamu.*

Ready felicity is in the emulation of the prince of the engendered things (*be-ittiba'-i sayyidi 'l-kawnain*), and that is all, *'alaihi, wa 'ala alihi, mina 'l-salawati afdaluha, wa mina 'l-taslimati akmaluha.*[26]

8.12.1 Insanity for God

An exalted master has said, *Until you become insane (*diwaneh*), you would not become a Muslim.* Being insane here means helping Islam without thinking if it helps or hurts oneself. If anything else is attained along with Islam, it is fine, and if anything is not attained, it is fine as well. Where there is Islam, there is the good-pleasure of God (*'azza wa jall*), and the good-pleasure of his beloved prophet (*'alaihi wa 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu*). There is no wealth more precious than the good-pleasure of the lord. We are well-pleased in Allah (S) as our lord, and in Islam as our religion, and in Muhammad as our nabi and rasul. (*Radina bi-'llahi subhanahu rabban, wa bi-'l-islami dinan, wa bi-muhammadin, 'alaihi 'l-salawatu wa 'l-salamu, nabiyyan wa rasulan*).

> When I am like that
> Keep me like that, O lord!
>
> Ham barinam
> bedarim, ya rabb!

[*Lord! Please make us insane for you*] in the measure of the reverence possessed by the prince of the emissaries, (*bihurmati sayyidi 'l-mursalina*), *'alaihi wa 'ala alihi mina 'l-salawati afdaluha wa mina 'l-taslimati akmaluha.* Peace in the beginning and in the end (*Wa 'l-salamu awwalan wa akhiran*).

[26]There is some polemics here that has been omitted

Since there was little time, I wrote that what I thought was necessary (*daruri, labudi*) in a summary format. If God grants me the opportunity, I would write it again in greater detail and send it to you.

8.12.2 How to give up this world?

In the same way that Islam is the opposite of unbelief, this world is the opposite of the last world. This world and the last world do not unite. This world can be given up via two methods:

1. Take up mubah deeds only as much as necessary and then refrain from the rest [*of the mubah, and all makruh or haram deeds*], which is the better method of refraining from this world

2. Refrain from haram or makruh (*muharramat, mutashabihat*) deeds only, and enjoy the mubah.

In these times, even this second method that is easier than the first, is rare.

> The sky comes below the throne of God
> Still it comes above the surface of the earth
>
> Asman nisbat be-'arsh amad furud
> War neh bas 'aliyast pesh khak-i tur

It is necessary to refrain from using gold and silver — it has been forbidden in the Mustafan sharia (*'ala masdariha al-salawatu wa 'l-salamu wa 'l-tahiyyatu*). Gold and silver utensils can be made and kept for decoration, but it is forbidden to eat or drink from them, or to use them as containers for perfumes, or containers for kohl. In summary, God has made the realm of mubah deeds very broad. Even more enjoyment or pleasure can be received from them than the haram things.

The Haqq (S) is pleased over using mubah things, and he (*ta'ala*) is displeased by using haram things. A peaceful intellect (*'aql-i salim*) would never permit that someone would choose to do some action [*i.e. a haram deed*] that contains ephemeral [*worldly*] pleasures but lacks the good-pleasure (*rida*) of the master. It is especially true when he has made mubah things permissible.

May Allah (S) award us and you the sustenance that is being steadfast on the emulation of the master of the sharia (*Razaqana 'llahu subhanahu wa iyyakumu 'l-istiqamata 'ala mutaba'ati sahibi 'l-shari'ati*), *'alaihi wa 'ala alihi, al-salawatu wa 'l-tahiyyatu*. On the matter of halal and haram, you should defer to the religious ulama. And you should assiduously do a practice that conforms to their responsa (*fatwa*), for the sharia is the path of salvation, and whatever that is there beyond the sharia is false and valueless. *For whatever that is there save the truth is nothing but misguidance.* Faman dha ba'da 'l-haqqi illa 'l-dalalu. Wa 'l-salamu awwalan wa akhiran.[27]

8.13 Maktub 1.164

To Hafiz Baha'u 'l-Din Sirhindi

8.13.1 Effusion from God is raining down on man incessantly

May Haqq (SWT) keep us steadfast on the straight, wide and well-tested highway of the Mustafan sharia (*Haqq subhanahu wa ta'ala bar jaddah-i shari'ati bekhashid*). The rain of God's mercy is pouring down ever-continuingly on all people, both the elect and the commoners, the upperclass and lowerclass, without any distinction, be it as wealth or be it as children, or be it as the attainment of good guidance-to-God (*hidayat*) or as good-instructions-to-do-good-deeds (*irshad*). Man possesses innate differences in receptivities. Someone may be able to take (*qabul*) some of the effusion (*fuyudh*), some others may not take some. God said, *Allah has not oppressed them, it is they who are oppressing themsleves (*Wa ma zalama-humu 'llahu, wa lakin kanu anfusahum yazlimuna*).*[28] For example, the summer sun sends warmth to both the launderer and the clothes in the same manner, but the face of the launderer turns black whereas the cloth turns white. Those who cannot take in the effusions (*'adam-i qabuliyat*) are unable to take them in, as they have turned their faces away from God (*janab-i quddus-i khodavandi*) (*jalla sultanahu*). And those who have turned their faces away from God should remain luckless and deprived of bliss.

Here let someone not protest, *Many who have turned their faces away from God but still receive many worldly blisses. How?* You should know that in those cases, it is really the curse (*niqmat*) of God that has appeared in the form of bliss. It is indeed *istidraj*, a deception that appears as bliss but is truly a curse. It is to harm him badly and cast him into error. As God says, *Do they consider that the wealth and children with which I have put strength in them, it is for their good? Instead, it is they who lack sense. (*Ayahsabuna annama numidduhum bihi min malin wa banina nusari'u lahum fi 'l-khayrati, bal la yash'uruna*).*[29]

Therefore, if one has turned one's face away from Allah, but one still gains the world and its bliss, then one faces harm. Be fore-warned a thousand times, and another thousand times. *Wa 'l-salam.*

8.14 Maktub 1.165

To Shaykh Farid

8.14.1 Follow the prophet

Allah (S) has ennobled you as he has given you the external inheritance from the prophet who is ummi, Qurayshi, and Hashimi, *'alaihi wa 'ala alihi mina 'l-salawati afdaluha, wa mina 'l-taslimati akmaluha*, as he has ennobled you with the internal inheritance. (*Sharrafakumu 'llahu subhanahu bitashrifi 'l-mirathi 'l-ma'nawiyyi, mina 'l-nabiyyi 'l-ummiyi 'l-qurayshiyyi 'l-hashimiyyi, 'alaihi wa 'ala alihi mina 'l-salawati afdaluha, wa mina 'l-taslimati akmaluha, kama sharrafa-kum bitashrifi 'l-mirathi 'l-suduri.*) May Allah (S) give him mercy who would recite Amin after this prayer. The external inheritance of the master [*Muhammad*], *'alaihi wa 'ala alihi mina 'l-salawatu, wa mina 'l-taslimatu*, suspends from the world of empirical things (*be-'alam-i khalq ta'alluq darad*), and the internal inheritance suspends from the world of command. There all is faith, knowledge, good-instruction-giving, and good-guidance (*iman, ma'rifat, rushd, hidayat*). If one decorates oneself resplendant by the internal inheritance, it

[27] Quran, check the ayats pronunciation
[28] Q
[29] Quran

would be showing the proper gratefulness for the receipt of external inheritance, but one may not attain that internal inheritance without following the Mustafa perfectly (*ittiba'-i 'l-mustafawiyyi*), (*'alaihi 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu*). Consequently, it is imperative to obey his positive instructions and refrain from his proscriptions. And perfection in emulating him is merely a branch of the perfection in loving him.

[*In the dawn you would know as in broad daylight*]
In whose love were you insane at night

Inna 'l-muhibba li-man hawahu muti'u

8.14.2 Oppose the enemies of the prophet

An evidence of perfection in loving the prophet would be perfection in holding enmity with the enemies of the prophet, and showing enmity to the people who opposes his sharia. There is no opportunity to show slack in loving him. The lover is insane for his beloved, he has no ability to oppose the beloved. Therefore, [*the lover*] may not be friendly to the enemies of his beloved. It is said, *It is impossible to bring two contrary things together.* Therefore, if one loves one of these two, one must be holding enmity with the other. Reflect deeply, for the deed is not gone out of the hands yet, the loss can still be recouped. Tomorrow, i.e. after death, when the task would indeed leave the hands, there would be no alternative but to be ashamed.

In the dawn you would know as in broad daylight
Who was insane in whose love in the dark moonless night

Be waqt-i subh, shud hamchu ruz ma'lumat
Keh ba keh b-akhteh-i 'ishq dar shab-i daijur

8.14.3 Salvation comes from following the prophet

The merchandise of this world (*muta'i dunya*) are most deceptive, still how one would be treated in the last world that is endless (*mu'amala-i ukhri abadi*) has been put on that. If one spends the few days of this world following the prince of the beginning and the end (*sayyidi 'l-awwalin wa 'l-akhirin*) (*'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu*), inly then one may hope for eternal salvation, else all are in vain i.e. all persons and all good deeds that has been done.

Muhammad the Arab is the honor of both the worlds
Whoever is not dust at his door, dust would be on his head

Muhammad 'arabi k-abaru'i har do sarast
kasi keh khak-i dar-ash nist, khak bar sar-i u

8.14.4 Worldly things may be used within the limits of the sharia

Attaining this magnificent felicity of following [*the prophet*] (*husul-i dawlat-i 'uzma-i mutaba'at*) does not mean that one has to give up the worldly things completely — that would be hard. Instead, it means that one may still use the worldly thing albeit in the method suggested by the sharia. For example, if one pays out the precribed amount of zakat then it would equal donating the entire wealth in terms of being saved from the harm of the wealth. Because the wealth whose zakat has been paid is protected from harm. Therefore, pay put the zakat is the only way to be saved from the harm of the wealth. Yes! It is indeed better (*uwla, afdal*) to give the wealth up in its entirety, still paying out the zakat is almost like that.

The sky comes below the throne of God
Still it comes above the surface of the earth

Asman nisbat be-'arsh amad furud
War neh bas 'aliyast pesh khak-i tur

8.14.5 Observe the sharia

Therefore, it is imperative to be fully attentive towards taking up the rules of the sharia and you should be attentive towards honoring the alims and the wholesome people (*'ulama, sulaha*), and strive to propagate (*tarwiz*) the sharia. At the same time,

you should dishonor the people who follow their caprices and deviations (*ahl-i hawa' va bid'at*).[30]

This is the path to arrive onto the holy being of your eminent grandfather (*'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimat*). Unless one goes on this path, it is hard to arrive onto that holy being. Alas! Alas!

How would I reach the beloved?
When there are mountains, caves, and trenches on the path

Kaifa 'l-wusulu ila su'ada wa dunaha
Qulalu 'l-jibali wa dunahunna khuyufu

What more would I bother you?

I told you just a little, lest it makes your heart ache
[*Else there was a lot more to say*]

Andakiy pesh to goftam
Ghamm-i del tarsidam

8.15 Maktub 1.166

To Mulla Muhammad Amin

8.15.1 Zikr is critical

Dear sir! How long would you remain anxious about yourself as a mother in anxious about her child? How long would you keep twisting in agony and anxiety(ghussa, ghamm)? You should consider yourself, instead everyone, to be a dead thing. It is as if everyone is a deadbody or an inanimate thing (murdeh, jamad). As the Quran says, *Indeed, you'll die, and indeed they'll die (*Innaka mayyitun wa innahum mayyitun*).*[31]

In this short respite [*that is this life*], the critical task is to heal the sickness of one's own heart through a torrent of zikr. In this short span of time, the real purpose would be to heal the inner sickness (*'ilaj-i 'illat-i ma'nuwi*) through zikr. How can you hope goodness through a heart that is captivated to the other? The instigating soul is better than the spirit (*ruh*) that is enamored to lesser things.

There, [*before God,*] what is sought is the sound health (*salamati*) of the heart, and freedom for the spirit (*khalasiy-i ruh*). But what people with low aspiration like ourselves do is to seek ways to get our spirits and hearts (*ruh, qalb*) and souls attracted to mundane things (*asbab*). Alas! What can one do? *Allah has not oppressed them, instead they have oppressed themselves (*Wa ma zalamahumu 'llahu, wa lakin kanu anfusahum yazlimuna*).* [32]

Second, do not worry about your physical weakness. If Allah wants, you would become healthy. I am certain in this matter. I have sent you the used clothes that I had worn. So wear it, and wait for realizing its results. Those [*clothes*] are full of blessings (*baraka*).

He who knows it as a fairy tale, it's a fairy tale
and he who sees it as ready wealth, he's a true man

Har kasi afsaneh khajanad, afsaneh ast
va ankeh didash naqd-i khod, mardaneh ast

And peace towards them who follow guidance, and take up following the Mustafa, on him and on his progeny be benedictions and peace-offerings (*Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda, wa 'ltazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi, al-salawatu wa 'l-taslimatu.*)

8.16 Maktub 1.167

To Hariram Hindu
I received two letters from you one after another. Both were filled with love for the sufis, seeking refuge to this exalted group. If anyone attains this felicity [*of loving sufis,*] that is indeed a great blessing, it's redundant to say it.

That what I was supposed to say, let me say it to you
What I say, you may take it or reject it, whatever you wish

Man, ancheh shart-i bilagh ast, ba to miguim
To khwah az sokhnam chand gir, va khwah-i malal

[30] polemics omitted
[31] Q.Zumar.39.30
[32] Q.Nahl.16.33

8.16.1 What God is like

You may know, and become aware that our God (*parvardigar*) of us and you, instead God of all the inhabitants of the cosmos (*'alamiyan)*, be it the skies, or be it the earth, (*samawat, aradin*) be it heavens, or be it the earth, he is one (*yek*) and 'without how' (*bechun va becheguneh*).

[*God*] is blameless from having a likeness or resemblance (*shabh, manand*) and absolved from being a form or shape (*shakl, mithal*). Being a father or a son is not possible for Him. How will it be possible for him to have a peer or model (*kafa'at, tamaththul*)? Even a taint of unification or incarnation (*ittihad, hulul*) is considered improper for his honor and even a suspicion of *coming out in the open* or *being hidden (*buruz, kumun*)* [33] is considered ugly for his holy person.

[*God is*] not a creature of time because time is his creation (*zamani nist keh zaman makhluq-i ust*). Neither is he limited by space (*makani nist*) as space is crafted (*masnu'*) by him.

[*God's*] existence has no beginning (*bidayat*), and his ever-abidingness i.e. permanence (*baqa'*) has no end (*nihayat*). Whatever good or perfect (*khair, kamal*) that there is, it is fixed (*thabit*) [*i.e. permanently established*] in him, and whatever that is imperfect or vanishing into extinction (*naqs, zawal*) is negated (*maslub*) in him. Therefore, [*God*] alone deserves to be worshiped (*sazawar-i parastish*).

Rama, Krishna et al. who are Hindu gods are mere created beings, each born of a father and a mother. Rama is the son of King Dasharatha, brother of Lakshmana, and husband of Sita. If he could not save his own wife from beings abducted by Ravana, how can he save someone else? You should employ your intellect (*'aql,*) look far ahead, and give up following them.

It is shameful that someone addresses God of the inhabitants of the cosmos (*parvardigar-i 'alamiyan*) as Rama or Krishna. It is the same as when someone addresses a great king as if he were a lowly street-cleaner. To consider Rama and Rahman as one is irrational (*bi-'aql*). The creator and the created thing are never one, and the things that are *bechun*, 'without how' never unify (*muttahid*) with the things that are *chun*, 'with how.'

Before Rama and Krishna were created, none used to call the lord of the cosmos Rama or Krishna. So after they were born, why call that holy person as Rama or Krishna? They consider zikr of Rama and Krishna as zikr of God. Never! Again never!

We have had one hundred and twenty-four thousand prophets. They have exhorted the created beings to worship the creator, and forbade worshiping anyone else. They viewed themselves as powerless slaves, and were fearful and trembling (*tarsan, larzan*) at his awesomeness and tremendousness (*haybat, 'azimat*).

The Hindu gods (*alihah-i hindu*) invites everyone to worship themselves, and considered themselves worthy of worship. Although they talk about the supreme being, they establish themselves to be incarnations (*hulul*) of the supreme being, or unified (*ittihad* with the supreme being. It is for this reason, they invite people to worship them, and claim that they themselves are gods. They use forbidden things (*muhramat*) without compunction, thinking that there is nothing forbidden for gods, and they can do whatever in what they themselves have created.They hold many such fanciful ideas that are vicious (*takhayyulat-i fasida'*). They are misguided themselves, and so they misguide others (*dallu fa-adlu*)[34]. They are unlike the prophets — whatever they forbade others, they kept themselves away from those completely and perfectly. They claimed that they were humans like the other humans.

> Compare the two paths
> See where they begin and where they end
>
> Bebin tafawat-i rah
> az koja-st ta be-koja

8.17 Maktub 1.168

To Muhammad Qasim, son of Khwajegi Amkangi, pir of Khwaja Baqibillah)

8.17.1 Naqshbandi tariqa is sublime as it firmly follows sunna

Praise be on Allah the lord of the cosmos, benediction and peace be on the prince of the sent ones,

[33] *buruz*: God appearing on the body of a created thing, *kumun*: God being hidden from God's person

[34] hadith: dallu fa-adlu

and his pure progeny, all of them (*Al-hamdu lillahi rabbi 'l-'alamina, wa 'l-salawatu wa 'l-salamu 'ala sayyidi 'l-mursalina, wa alihi 'l-tahirina ajma'ina*).

Now, after making calls (towards the religion) gushing up like a fountainhead (*mawfurah*) and sending salutations without limitations (*tahiyati na mahsurah*) [*to the prophet*], I am making this presentation to you, who is the essence of the honored sufi shaykhs, and the fruit of the magnificent saints (*sulalati 'l-masha'ikhi 'l-kirami, natijati 'l-awliya'i 'l-'izami*) that may Allah give you peace, and preserve you (*Sallamahu 'llahu ta'ala subhanahu, wa abqa'hu*). I am hoping to meet you, but:

You may know that the sublimeness of this sublime Naqshbandi tariqa comes from taking up the sunna, and warding off (*ijtinab*) deviations (*bid'at*). For this reason, the great ones of this sublime tariqa have avoided chanting zikr in a loud voice (*dhikr-i jahr ijtinab farmudeh*), and instead have pointed towards zikr with the heart (*be-dhikr-i qalbi dalalat namudeh and*). And they have forbidden (*mana' farmudeh*) singing, dancing, wajd-ecstasies, tawajud-ecstasies (*sama', raqs, wajd, tawajud*), which were not practiced in the time of that sovereign (*an sarwar*) [the prophet] (*'alaihi 'l-salawatu wa 'l-salam*) or in the time of the prophet's well-instructed caliphs (on them be God's good-pleasure, *'alaihihimu 'l-ridwan*).

Instead of seclusion and forty-day solitary retreats (*khalwat, arba'in*) that were not there in the time of the companions, they have taken up *seclusion in congregation (*khalwat dar anjuman*).* Therefore, [*these masters*] have attained (*mutarattib*) magnificent results (*nata'ij-i 'azima'*) through the emulation of the sunna, and have grown many fruits on the branches [*of their tariqa*].

For this reason, the end of other (tariqas) have been inserted (*mundarij*) into their (tariqa,) and their transmission (*nisbat*) is higher (*fawqa*) than the other transmissions. Their sayings are like medicines for the sickness of the heart (*dawa'-i amrad-i qalbiya'*), and their gazes (*nazr*) are cures for inner illness (*shifa'i 'ilal-i ma'nuwiya'*). And the face-turnings of their noble presence (*tawajjuh-i wajihat*) saves (*najat*) the aspirants from being captivated (*gereftari*) by the two creations (*kawnain*) [*this world and the last world*], and elevates the aspirations of the disciples (*himmat-i rafi'-i shan muridan*) from the brink of the realm of created things (*be-hadid-i imkan*) to the pinnacle that is the realm of Necessaryness (*dhurwat-i wujub*).

Naqshbandis are amazing captains of the caravan
who lead their caravan, via a secret path, to the treasure, the sacred realm
via a path, from the heart of the wayfarer, by the attraction of their blessed companionship
they take away the instigation for seclusion and the idea of forty day solitary retreats

Naqshbandi 'ajib qafilah salar and
keh barand (treasure) az rah-i pinhan beharam qafilah ra
az dil-i salik-i rah jadhba'-i suhbat-i shan
mibard waswasah-i khalwat va fikr-i chilleh ra

8.17.2 Deviations have been introduced in this tariqa

In this time, that *nisbat* has become as rare as a phoenix (*'anqa*). Some sufis in this [*Naqshbandi*] tradition, not finding that magnificent felicity [*that is the Naqshbandi nisbat*], and being deprived of that farthest bliss (*az fuqdan-i an ni'amat-i quswa*) have looked all around, and finally, in the place of impeccable pearls, have become satisfied by broken pieces of earthenware, as children become happy when they get walnuts and raisins. Having become extremely restless and bewildered (*az ghayat-i idtirab va hayrani*), many have have left the path of their own earlier masters, and instead sometimes they are trying to realize peace through loud zikr (*dhikr-i jahr*). Some other times they are searching for peace in singing and dancing. Since they had failed to attain solitude (*khalwat*) in the congregation (*anjuman*), they have chosen the solitude that is in the forty-day solitary retreats (*arba'in*). It's even more surprising that they are considering that these deviations (*iyn bid'at-ha ra*) are completing and perfecting (*mutammim, mukammil*) this noble nisbat, and they are considering this destruction as restoration (*takhrib, ta'mir*). By the intermediation of the prophet and his progeny, and by the intermediation of [*the Quranic broken letters*] Nun and Saad, may Hazrat Haqq (SWT) grant them a sense of justice. And put a little bit of the perfections of the great ones of this tariqa into the smell of

their souls (*be-masham-i janha*),[35] according to the measure of reverence possessed by the prophet and his noble progeny, *'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu.*

[*I am seeing that*] such newly arrived practices (*muhdathat*) are being introduced in your place, even that the original path of the masters (*tariq-i asl-i akabir*) has been covered, and instead newly arrived and new (*muhdath, jadid*) practices have been taken up that opposes the original and ancient (*asl, qadim*) [*practices of this*] tariqa. [*And due to that,*] this idea came to my mind that I should let the servants of your dargah know a little bit of what is going on, and by this assuage the pain in my heart. I fail to realize which group do the friends of your gathering belong to, [*the group that follows the original method, or the group that follows the deviant method*]?

> Sleep refuses to come to my eyes
> worrying on whose lap are you lying happily?

I ask Allah (S) to protect your holy person from this disaster (*balwa*) completely (*'an 'umumi*), and preserve your noble darbar from being affected by this calamity. (*Wa 'l-mas'ulu mina 'llahi subhanahu an ya'sima janaba qudsikum'an 'umumi, hadhihi 'l-balwa. Wa an yahfaza 'atabata sharafikum 'an shumuli hadha 'l-ibtila'i.*)

Sir! So much newly arrived and newly introduced practices (*ihdath, ibda'*) have been instituted in this sublime tariqa that the opposers may rightfully say, *This is the tariqa that includes deviations (*bid'at*) and rejects the sunna.* They pray the tahajjud prayer with devotion, and introduce this deviant practice into the mosques giving this [*tahajud prayer*] the same weight as the *tarawi* prayer that is indeed a sunna. They consider it a good practice, and exhort the people towards it. On the other hand, the jurisprudents (*fuqaha*) have said that praying the superogatory prayers in congregation is a very bad makruh. May Allah almighty keep us with the (*fuqaha*). (*Shakara 'llahu ta'ala sa'ihum*). May Allah make the care [*of the fuqaha*] successful. Many fuqaha have said that only if one calls out for people to congregate, only then it is makruh. However, even they have said in order to be permissible, that prayer must be prayed in a corner of the mosque, and there must be three or less congregants — if it is any more, it would be makruh.

Also, these deviants say that the prayer of tahajjud has thirteen cycles. That is, they pray twelve cycles standing, and two cycles sitting that is equivalent to one cycle standing. They derive this from that hadith report that says that if one prays sitting, it would be half the merit of praying standing. These practices contravene the sunna. The prophet indeed prayed thirteen cycles but that included the *witr* prayer. The number of cycles became odd when the witr prayer was included. It was not what these great masters suppose.

> I told just a little, lest you get hurt
> Else there were a lot to say
>
> *La kama za'ama, ha'u'la'i 'l-'izami*

It is surprising that these deviations are being manifested in the cities of the land beyond the river that is the home of the ulama of the people of truth, while we have attained the knowledge of the sharia via their beneficence.

*Allah (S) inspires what is correct. May Allah (S) keep us and you on the straight, wide and well-tested highway of the Mustafan sharia. (*Wa 'llahu subhanahu 'l-mulhim li-'l-sawabi. Thabbatana 'llahu subhanahu wa iyyakum 'ala jaddati 'l-shari'ati 'l-mustafawiyyati, *'ala sahibha 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu. And may Allah showers mercy on him who says amin after this prayer. (*Wa yarhamu 'llahu 'abdan qala aminan.*).*

8.18 Maktub 1.169

To 'Abdu 'l-Samad Sultanpuri

Praise be on Allah the lord of the cosmos, benediction and peace be onto Muhammad, the prince of the sent ones, and his pure progeny, all of them (*Al-hamdu lillahi rabbi 'l-'alamina, wa 'l-salawatu wa 'l-salamu 'ala sayyidi 'l-mursalina Muhammadin, wa alihi 'l-tahirina ajma'ina*).

[35] read note 1

8.18.1 Necessity of the pir

I am delighted to receive your blessed letter and subtle effusions (murasala-i sharif, mufawada-i latif) that you have sent as a token of generosity. You have asked for an explanation, [and it is being explained].

Sir! The farthest aspiration and the brightest quest (maqsud-i aqsa, matlab-i asna) of the seeker is to arrive onto the holy person of God (jalla sultanahu). However, when the seeker is at the beginning, his connection to all different things (ta'alluqat-i shatta) [as oposed to being focused on God only] keeps him filthy and low (tadannus, tanazzul). In contrast, God the holy person (ta'ala) is most incomparable and high (tanazzuh, taraffu'). Consequently, the seeker and the sought one lack any interrelationship that could be the intermediary of giving and receiving effusion. Therefore, the seekers have no alternative but the pir who knows the path, and would show the path. The pir is the barzakh between the two sides, and possesses an abundant share from both the sides. It is only via the pir's intermediation that the seeker may arrive on his destination.

According to the measure that the seeker establishes a [direct] interrelationship with God, the pir would remove himself from their intermediation. When the seeker would establish a complete interrelationship with God the sought thing, the pir would completely take himself away from being the intermediary, so that the pir could bring the seeker to the sought without even his own intermediation. Therefore, in the beginning or in the middle, the seeker would not be able to see the sought one without the mirror that is the pir. However, in the end, even without the intermediation of the mirror of the pir, the sought one would be resplendant before the pir, and the *naked arrival (wasl-i 'uryan)* would be attained.

If a disciple says at that time, *If the pir comes in-between God and myself, I would cut the pir's head off*, then he says is out of drunkenness (divangi). The possessors of steadfastness (arbab-i istiqamat) do not say such a thing, and refuse to walk on the path of mannerlessness (biy-adabi). Instead, it is via the blessing of the pir that they hope to attain what they desire. *Wa 'l-salam.*

8.19 Maktub 1.170

To Shaykh Nur

8.19.1 Discharging the duties to the creation

Praise be on Allah, and peace be on his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

O forthright (arshad) brother! There is no alternative to obeying the positive instructions of the Haqq (jalla wa 'ala), and refraining from his prohibitions, and similarly there is no alternative to respecting the the commandments of Allah, and showing compassion to the creation of Allah *Al-ta'zimu li-amri 'llahi, wa 'l-shafqatu 'ala khalqi 'llahi.* This saying talks about two rights, and both must be respected. Respecting only one is harmful to the religion. One may not realize perfection by observing only one side. So there is no alternative but to bear the burden of discharging the duty to the creation of Allah. It is imperative to treat them wll. It is unbecoming to misbehave with them, and it is improper to act arrogantly towards them.

> Naznin of the world! In the snare of love
> when she gets trapped
> Her Naznin-nature remains no more, this
> much sacrifice she has to make
>
> Har keh 'ashiq shud
> Agar cheh naznin-i 'alam ast
> nazkiy kiy rast ayad
> bar miybayad kashid

Since you have stayed in our companionship for a long time, and you have heard us well, I did not write in detail. May Allah (S) keep us and you on the straight, wide and well-tested highway of the Mustafan sharia. (*Wa 'llahu subhanahu 'l-mulhim li-'l-sawabi. Thabbatana 'llahu subhanahu wa iyyakum 'ala jaddati 'l-shari'ati 'l-mustafawiyyati,'ala sahibha 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu.*

8.20 Maktub 1.171

To Molla Tahir Badakhshi

8.20.1 What the fakirs should do

Praise be onto Allah the lord of the cosmos, benediction and peace be on the prince of the sent ones, and his pure progeny, all of them (*Al-hamdu lillahi rabbi 'l-'alamina, wa 'l-salawatu wa 'l-salamu 'ala sayyidi 'l-mursalina, wa alihi 'l-tahirina ajma'ina*).

What is incumbent on us the fakirs is we should always remain lowly, poor, broken, solicitous, and humble (dhull, iftiqar, inkisar, tadarru', iltija). And we should spend our time in discharging the duties of the practice [of pious deeds], and cautiously watch that we are staying within the bounds of the sharia, and practicing the illuminated sunna (ada'i waza'if-i 'ubudiyat, muhafazati hudud-i shari'a, mutaba'at-i sunnat-i saniya), *'ala sahibha 'l-salawatu, wa 'l-salamu, wa 'l-tahiyyatu.* And we should rectify our intentions while we do good deeds, and purify our inner realms, and put our outer appearance in peace (tashih-i niyyat dar tahsil-i khayrat, takhlis-i bawatin, taslim-i zawahir). And we should always take note of our faults (ruwiyat-i 'uyub), witness that our sins overwhelm [our good deeds] (mushahadat-i istila'-i dhunub), fear that God who knows the unseen thoroughly may take retribution (khawf-i intiqam-i 'allamu 'l-ghuyub), consider that our own good deeds are few even if they are numerous (qalil pendashtan hasanat-i khod ra agarcheh besiyar bashad), and conceive that bad deeds are many even if they are few (kathir angoshtan saiyyi'at-i khod ra agarcheh andak bashad), and always remain fearful and trembling of the prospect of being known and accepted by the common people [as a holy man] (va tarsan va larzan budan az shahrat-i va qabul-i khalq).

The prophet has said, *[To ruin someone], this much is enough that people point him out with fingers [i.e. he becomes famous] on any matter of the religion or this world, save him whom Allah saves (Bi-hasbi amrin mina 'l-sharri an ishara ilaihi bi-'l-asabi'i fi dini aw dunya, illa man 'asamahu 'llahu).*[36] One should hold one's own actions and intentions (af'al, niyyat) as blameworthy even when it is as clear as the breaking of dawn that are honest. And one should not rely on one's own states and ecstasies (mawajid) [for eternal salvation] even when one's states are correct and conform to the sharia. Supporting the religion, and strengthening the community (ta'id-i din, taqwiyyat-i millat) — only these actions may be considered good, and also the propogation of the sharia and inviting people to the Haqq (tarwiz-i shari'at, da'wat-i khalq). However, one may not rely on them even, for there are times when even unbelievers and immoral people (kafir, fajir) may make such help. As the prophet said, *Indeed, Allah strengthens this religion even by immoral people (Inna 'llaha la-yu'ayyidu hadha 'l-dina bi-'l-rajuli 'l-fajiri).*[37]

[36] hadith

8.20.2 What the guides should do

[To the sufi shaykhs amongst the fakirs], if a seeker comes to you in the quest of God, and seeks a concentration mashguli [i.e. face-turning], you may consider him as a ferocious lion, and fear him, lest you are harmed by him, or are ruined by him. And when the seeker coming to you makes you happy, then you may consider it as bad as ascribing partners to God, or losing faith in God (shirk, kufr). To rectify it, you should repent and seek forgiveness (nadamat, istighfar) so earnestly that not a trace of happiness remain in you, instead feelings of worry and fear replace that happiness.

Warn your caliphs emphatically that they should harbor no desire for the wealth of their disciples, nor should they expect any worldly benefit from them. It hinders the disciple from getting guidance (rushd), and harms the pir as well. Because God seeks only a pure religion. *Take note! Allah wants a pure religion. (Ala! Li-'llahi dinu 'l-khalisu).*[38] Nothing can be a partner to God is any aspect.

You may know that when darkness or muddiness come into the heart, it can be easily removed by repentance, seeking of forgiveness, regret, and solicitousness (tawba, istigfar, nadamat, iltija). On the other hand, the darkness and muddiness that the love of this world throws into the heart pollutes the heart, and makes it dirty (munaghghass, mustakhabbis) — it is hard to remove that. For what the rasul of Allah ('alaihi wa 'ala alihi 'l-salam) said is so true, *Love of this world is the source of all evil (Hubbu 'l-dunya ra'su kullu khati'atin).*[39] May Allah (S) save us from its harm, and harm of all that is in it, by reverence of his beloved Muhammad, prince of the earlier ones and the later ones. On

[37] hadith
[38] Q
[39] Hadith

him be benediction and peace, and on his noble progeny (*Najjana 'llahu subhanahu 'an mahabbati 'l-dunya, wa mahabbati abna'iha, wa arbabiha. Wa 'l-ikhtilati bihim, wa 'l-musahabati ma'ahum*). For it is like a lethal poison, mortal disease, great danger, and all-pervading sickness.

ps: The forthright brother Shaykh Hamid is going to your area. You should consider it a rare opportunity to hear new things from him. I would tell the rest when we meet.

8.21 Maktub 1.172

To Shaykh Badi' al-Din

8.21.1 Two sides of the sharia: outer and inner

Let me begin by praising God, and offering benediction to the prophet. Honorable brother! You may know that the sharia has both a form and a reality (surat, haqiqat). The ulama of the outer knowledge has taken the charge of clarifying its form, while the exalted sufis are uniquely commissioned with realizing its reality. The form of the sharia ascends upto the end of the chain of the contingent things (nihayat-i 'uruj-i surat-i shari'at ta nihayat-i silsila'-i mumkinat ast).

After that, if a journey (sayr) takes place on the levels of necessariness (wujub), the form and the reality [of the sharia] get commingled (mumtazij) there. And they remain commingled until the salik ascends upto the mode of knowingness (shan al-'ilm). That mode of knowingness is the origin of entification (mabda'-i ta'ayyun) of the prophet. After that, if the salik still progresses (taraqqi), then both the form and the reality [of the sharia] bid farewell, and the gnostic begins to interact with the mode of livingness (shan al-hayat).

The rank of that mode of livingness is very sublime — so sublime that it seems that it has no interrelationship with the cosmos. It is one of the true modes of God with whom none has established any relationship (idafat). Therefore, that mode has no relationship (ta'alluq) with the cosmos. Instead, this mode is the door to the intended thing, and the preface to the sought thing (darvazeh-i maqsud, muqaddama-i matlub).

When the gnostic arrives on this homestead, he finds himself outside the boundaries of the sharia. However, since he is protected, he still does not leave out even the finest part of the sharia. Only a handful has been ennobled with the magnificent felicity. [They are so few in number that] if I say how many, very few people would believe me. On the other hand, there are many sufis [of lower levels] who have reached the shadows (zilal) of this sublime station. Every sublime station has its shadow below it, [and it is far easier to go to the shadow than the prototypal station].

Those [lower level] sufis [mistakenly] think that they have put down their feet outside the circle of the sharia, and they have left the chaff and reached the kernel. In this place, many sufis get derailed. Also many imperfect ones in this path falls into apostasy or heresy (ilhad, zandaqa), and take their heads out of the boundaries of the illuminated sharia. *They are misguided themselves, and so they misguide others as well (Dallu fa-adallu).*[40]

There is a group of perfect ones who have been honored with some degree of friendship, and have attained this knowledge as a shadow of that sublime station. Although they have failed to reach the prototype of that station, still they are preserved, because they do not permit leaving out even the most insignificant rule of courtesy. However, they still are unable to realize mystery of this knowledge, and are unaware of the reality of this interaction.

By the grace of Allah (S), and as a gift from his beloved, the mystery of this problem (mu'amma)[41] was [finally] unveiled, and the reality of the matter came to light in the finest detail. So I am now revealing a little bit from that so that the imperfect ones come to the path, and the perfect ones realize the reality of the inter-action.

You may know that the burden of the sharia has been put on the frame and the heart (qalib, qalb). It is because these two subtleties purify the nafs, and they always remain within the bounds of the sharia. Consequently, [these two subtleties of the frame and the heart], which have been given the burden of the sharia, always carry that burden. And the subtleties, which have not been given that burden [i.e. *ruh, sirr, khafi, akhfa*], never carry that. In summary, before those subtleties started

[40] hadith
[41] A58note1

wayfaring (suluk), they were commingled (mumtajaz) with one another, the other subtleties were not separate from the heart. When the journey (sayr) and the wayfaring (suluk) began, and each subtlety got separated from the others, and reached its own original residence (maqarr-i asli-i khod), then it came to light which ones among the subtleties were given the burden of the sharia, and which ones were not.

Question: Once he arrives on that station, the gnostic ('arif) finds his own qalib and qalb outside the circle of the sharia. Why?

Answer: That finding of his is not realized (tahqiqi), instead it is imagined (takhayyuli). And the source of this imagination (takhayyul) is the coloring of the qalb and qalib in the color of the subtlest subtleties — subtleties that have stepped outside the circle of the sharia.

Question: Yes! The outer form of the sharia is prescribed (taklifat-i surat-i shari'a) on the heart and the frame (qalb, qalib). On the other hand, the reality of the sharia has a place outside the heart also. So what does *setting the feet outside the boundaries of the sharia* mean?

Answer: The reality of the sharia does not go beyond the the subtleties of the ruh and sirr, and does not reach the subtleties of khafi and akhfa. Only the two subtleties of khafi and akhfa go beyond the boundaries of the sharia.

*Allah (S) knows the reality of the state (Allah subhanahi a'lamu bi-haqiqati 'l-hali). May Allah (S) keep us and you firm on obeying the rasul that is identical to obeying Allah (S). (*Thabbatana 'llahu subhanahu wa jami'a 'l-muslimina, 'ala mutaba'ati sayyidi 'l-mursalina, *'alaihi, wa 'alaihim, wa 'ala alihi, al-salawatu wa 'l-tahiyyatu atammuha wa akmaluha*).

8.22 Maktub 1.173

To Mir Muhammad Nu'man

8.22.1 Mystery of negation-affirmation

Let me begin by praising God, and offering benediction to the prophet(Ba'd al-hamd wa 'l-salawatu). You had asked, *Whatever that is seen or understood (did, danish) should be negated by the verse* la. For the object of seeking that is being affirmed (matlub-i mathbat) is beyond being seen or being understood. So we should negate even Muhammad the rasul of Allah (salla 'llahu ta'ala 'alaihi wa alihi wa sallam) when it is witnessed, and should recognize that the object being sought [i.e. God] is beyond him as well.

O brother! Muhammad the rasul of Allah (salla 'llahu ta'ala 'alaihim, wa alihi wa sallam) was indeed very exalted, but he was still a human being (bashar). And he was branded by the mark of newly-arrivedness and contingentness (huduth, imkan). What can man attain from his creator? What can a created thing take from the Necessary? How can the newly arrived thing (hadith) encompass the ancient (qadim)? *Knowledge may not encompass him (*La yuhituna bihi 'ilman*).*[42] As Shaykh Attar composed,

> Even the emperor who is the greatest prophet
> When even he did not get the universal poverty
> What good is there by straining in vain
> For sure, you would not get this ONIBAR
>
> Namiy biniy keh shahi chun PAMIBAR
> Nayaft uw faqr kulli to ranj kambar

Beloved! This needs to be explained in detail. So listen with inner awareness. You may know that the pleasant verse *La ilaha illa 'llah* has two stations (maqam):

1. the negation (nafi)
2. the affirmation (ithbat).

Each of these two stations, the station of negation and the station of affirmation, has in turn two levels (i'tibar). [So, at the end, there are two pairs of negation-affirmations, one for each level. They are:]

1. Level 1 pair of negation-affirmation:To negate the deservingness of worship for the false gods (nafiy-i istihqaq-i 'ibadat-i aliha'-i batila), and to affirm the deservingness of worship for the true god (ithbat-i istihqaq-i 'ibadat-i ma'bud-i haqq).

[42] Q

2. Level 2 pair of negation-affirmation:To negate all that suspends from false objects of intention, and fraudulent objects of seeking (nafi-i muta'alliq shud maqsudat-i ghayr maqsudeh, va muta'alliqat-i ghayr matlubeh). As a result, now, on the side of affirmation, nothing remains save the true object of seeking (matlub-i haqiqi), or nothing remains beyond the original intended thing (maqsud-i asli), who is God (va muta'allaq-i ithbat juz matlub-i haqiqi nabashad, va wara'-i maqsud-i asli nabud).

Perfection in the first level

1. The perfection in the first level (i'tibar) [associated with the first pair of negation-affirmation] begins (Kamal dar i'tibar-i awwal dar ibtida an-ast) when all that can be known or witnessed (mashhud) are brought under the *la*, i.e. negation, [and is negated]. And on the side of affirmation, the term *istithna* [i.e. Allah] is indeed pronounced (takallum) [as in the zikr] but nothing is observed.

2. After some time, the eye of knowledge (sairat-i hiddat) gets sharpened, and the kohl of the dust of the path to God the object of seeking is put onto that eye. Then that which is the object of the *istithna* (*mustathna*), [i.e. the word Allah], is witnessed in the color of the *mustathna*, indeed, however, along with it, the salik finds himself captivated to things that are beyond those witnessed things (gereftar-i ma wara-iy an mashhud mi-miyabad), and he seeks that sought thing beyond it (matlub ra dar berun-i an mitalaband).

3. At the beginning of this period of acquisition of perfection, whatever that fell under the term *la* [and removed], all that are included in the circle of the contingent things (da'ira'-i mumkinat). So they did not deserve to be the object of worship (istihqaq-i 'ibadat nadasht). Also because the salik recited this pleasant term so many times, those [false gods] were separated (juda gasht) from the true god that deserved to be worshipped.

4. However, as he had a weak eye-sight, the salik failed to see the level of necessariness (martaba-i wujub) that is deserving of worship, and was established by the term *illa*. As a result, he failed to receive anything from that station [of necessariness] save the term *illa* onto which *istithna* had been applied (*mustathna*). On the other hand, when his eyesight grew stronger, he witnessed the object of the *istithna* (mustathna) in the color of the object of the *istithna* amongst them.

5. When the level of necessariness brings together the names and the attributes of God (ilahi) (jalla sultanahu), and when the aspiration of the salik suspends from (muta'alliq) the disengaged one-in-numberness (ahadiyat-i mujarrada), then the things that deserve worship (istihqaq-i 'ibadat) are also left on the street like the things that do not deserve worship, in that abode (mawtin). As a result, necessarily, the salik keeps seeking what he seeks beyond the names and the attributes, and keeps away from getting captivated by them.

When the lover is madly in love with one,
he does not want the other
Does he find peace in the embrace of the
other?
Even if you give the nightingale a thousand bouquets of the flower tulsi?
Does he get well-pleased without the fragarnce of the rose?
When the lotus finds peace in the light of
the sun
Does the smile or dance of the full moon
captivate him?
When the dry soul of the thirsty wants
cold water
Does he get fulfilled then with eating only
sugar?

[43]

8.22.2 Perfection in the second level

If the second level [i.e. the second pair of negation-affirmation] is taken, then the method is this: Negate the intentions that do not deserve to be the intentions (nafi-i maqsudat-i ghayr maqsudeh) And it begins to get perfect when the witnessings

[43]

of the necessary level (shuhud-i martaba'-i wujub) are also, like the witnessings of the contingent levels (dar rang-i shuhud-i maratib-i imkani), put under the *la*, [and are negated]. And on the side of affirmation (ithbat), nothing is observed, instead only the word that has undergone *istithna* (kalima-i mustathna) [i.e. *Allah*] is pronounced.

> What can I tell you about that bird?
> That lives in the same nest as the phoenix
> The name phoenix is known to all
> But none knows the name of my bird
>
> Cheh gu'iym ba to az murghi nishaneh
> Keh ba ‘anqa bud ham ashyaneh
> Ze ‘anqa hast namiy pesh mardam
> Ze murgh-i man bud an nam ham gom

Truly, only those with high ambition, and exalted aspiration (fitrat-i ‘ulya, himmat-i quswa) want such exalted purposes. e.g. the purpose that nothing of God comes into their hands, instead nothing is even perceived (idrak).

The vision of God in the last world is indeed true, but I get disturbed thinking about it. Everyone is well-pleased by the promise of the vision of God in the last world, but my purpose is nothing but the *unseen of the unseen (ghaybu 'l-ghayb)*. I aspire (himmat) that not even the the amount of the head of a hair of the sought after thing (matlub) is brought from the unwitnessed realm to the witnessed realm (az ghayb be-shahadat), so that God does not come from the ears to the lap, and from knowledge (‘ilm) to vision (‘ayn). What can I do when I was created as such.

> For different task, God has made
> different people
>
> Har kasi ra har kari sakhtand

In this place, although I feel a lot of madness, still I cannot open up my lips for the sake of adab.

Peace be onto you and on all who follow guidance, and take up following of the Mustafa, may the most complete and the most perfect benedictions and peace-offerings fall onto him and onto his progeny (*Wa 'l-salamu ‘ala mani 'ttaba‘a 'l-huda. Wa 'l-tazama 'l-mutaba‘ata 'l-mustafa, ‘alaihi wa ‘ala alihi 'l-salawatu wa 'l-taslimatu atammuha wa akmaluha).*

8.23 Maktub 1.174

To Khwaja Muhammad Ashraf Kabuli

8.23.1 The mad fakirs are not placated by this withness

I received your longed-for letter giving us encouragement. I am delighted that it contained hints of love for the fakirs, and solicitousness towards this noble tribe. You may consider this hadith as your principal asset, *One is with him whom one loves (*Al-mar'u ma‘a man ahabba*)*.[44] However, you may note that the madmen on this path (davingan-i iyn rah) are not consoled by this withness (ma‘iyyat), and are not placated (taskin) by this farness (bu‘d), which appears as nearness (qurb).

Instead, those [madmen] want a nearness that appears as farness (bu‘d), and they seek such an arrival (wasl) that looks like separation (hajr). They do not permit (tajwiz naminayand) procrastination or delaying (taswif, ta'khir). They do not approve (mustahajn) not doing it at all or doing it late (ta‘til, ta'jil). They do not spend their available time in meaningless work containing worldly ostentations (muzkharafat-i behudeh). They refuse to waste their life-time that is their capital asset (sarmaya'-i ‘umr) into chasing cheap things gilded with gold (mumawwahat-i lata'il). They do not run from the noble thing to the infamous thing (az sharif be-khasis). Leaving that what pleases God (mardi), they do not focus on what he is angry on (magdub). They do not sell themselves for food cooked in ghee or sweets. And they do not accept slavery to this world as a compensation for fine and resplendant clothes (raqiq, muzayyab). They find it embarassing to defile (*mulawwath*) the throne of God the king (khodavandi) (jalla sultanahu) by captivation to worldly things, which are unholy and unclean. And they find it blameworthy to make Lat or ‘Uzza partners in his kingdom. Brother! Amongst them, everyone seeks the pure religion

[44] hadith

(*din-i khalis*). *Take note! For Allah is the pure religion (*Ala! Li-'llahi dinu 'l-khalis*).*[45] So they refuse to permit peerage even by the amount of a dust particle. *If you ascribe a partner to God, then for sure your deeds would be ruined (La-'in ashrakta, la-yakhbatanna 'amaluka).*[46] For some time, think about your own state. If you have realized the pure religion, congratulations. Else you should correct it before disaster strikes.

The mystic vision (waqi'a) that you have written about pertains to the appearence of genies, and their false super-natural acts (tasarruf-i batil). Such type of manifestation and supernatural acts happen a lot to the seekers. So there is no need to worry. *Indeed! The tricks of the Satan are weak. (Inna kaida 'l-shaitani kana da'ifan).*[47] If it reappears, then try to ward it off by repeatedly reciting the holy formula, *There is neither a refuge nor a power save Allah (La hawla wa la quwwata illa bi-'llahi 'l-'aliyyu 'l-'azim).*

So peace towards them who follow guidance, and take up following the Mustafa, on him and on his progeny be benedictions and peace-offerings (*Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda, wa 'ltazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi, al-salawatu wa 'l-tahiyyatu*).

8.24 Maktub 1.175

To Hafiz Mahmud

8.24.1 Variegation in the states, and stability

Brother! Your noble letter oozing effusion has arrived. You have written a little bit on the variegation (talwinat) in your own states, [and so let me explain].

You may know that:

1. Heart is variegated: [Variegation may take place either] in the beginning or in the end, but [regardless of when it takes place] the saliks have no alternative to experiencing variegation in their states. Summary: *If that variegation is in the heart, the salik is classified to be among* the possessors of the heart (arbab-i qulub)*, and he is named* the son of time (ibnu 'l-waqt).

2. Heart is stable and nafs is variegated: The heart leaps over the variegation [in the states] (qalb az talwin bar-jast), frees itself of the slavery [of its own] states (riqqiyat-i ahwal azad gasht), and reaches the station of stability (be-maqam-i tamkin). At that stage that variegation in the states is put on the nafs. It is because [at that stage, the nafs] sits on the station of the heart as the deputy [of the heart]. [The nafs] attains this variegation after attaining stability. It would be fine if the possessor of such a variegation is called *the father of time (abu 'l-waqt).*

3. Nafs is stable and the frame is variegated: By sheer divine grace (jalla sultanahu), the nafs crosses that variegation (talwin) as well, and arrives on the station of stability and peace (maqam-i tamkin, itminan). Then the variegation comes on the frame (qalib) that is composed of many different things. This variegation is ever-continuing (Iyn talwin da'imi ast), since stability cannot be conceived for the frame.

Yes! [The frame does get] colored by the color of the most subtle of the subtleties [i.e. *khafi* and *akhfa*]. And as a result of this coloring, the frame does attain a sort of stability. However, this stability [that is being unicolored all the time] is derivative (tab'iyyat) while the [the ever-changing] variegated states (ahwal-i mutalawwin) are prototypal (asalat). *Therefore, the prototypal may be considered, not the derivative (Wa 'l-'ibratu li-'l-asli, la li-'l-tab'i).* The possessor of this [variegated] station is the elect of the elect (akhass-i khawass). Indeed, he is the father of time (abu 'l-waqt) as well.

8.24.2 Interpreting the hadith: *I have a unique period of time with Allah*

The prophet said, *I have a unique period of time with Allah (Liy ma'allahi waqtun).*[48] Some have interpreted that period of time as *ever-repeating*

[45] Q
[46] Q.???.39.65
[47] Q
[48] hadith

period of time (waqt-i mustamir), some others as momentary period of time. But what it means is what has been narrated above. Because that period of time is ever-repeating when compared to some of the subtleties (lata'if) [e.g. *ruh, sirr, khafi, akhfa*], and it is momentary when compared to some other subtleties [e.g. *qalb, nafs,* fire, air, water, earth]. So no difference in opinions remains. In summary, you should keep your outer body resplendant by the illuminated sharia, and keep on repeating the lesson of the inner realm (sabaq-i batin) at all times (be-dawam).

Keep on throwing your hands and feet like a frog
Who knows ! You may find that pearl in this sea

Andar iyn bahr, karaneh cho ghuk
Dast va pa-iy bezan, cheh daniy bud

ps: Beloved brother Muhammad Siddiq is in Agra. Meeting him would be great.

8.25 Maktub 1.176

To Molla Muhammad Siddiq

8.25.1

Praise be on Allah, and peace be on his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). *A beauty of Islam is that one occupies oneself with what concerns one, and rejects what does not concern one (*Min husni 'l-islami 'l-mar'i 'shtigaluhu bima ya'nihi, wa i'raduhu 'amma la-ya'nihi*).*[49] So one has no alternative to preserving every one of one's moments, so that they do not go to waste in frivolous activities. You should consider poem-recitation, story-telling etc. as the lot of the enemy, adopt meekness, and preserve your nisbat of the inner realm. In our tariqa, brothers congregate in order to make our inner realm attain a meditative-state (jam'iyyat), not to increase the worries excessively (tashattut-i khatir). For this reason, they have chosen the congregation (anjuman) that is in seclusion (khalwat), and the meditative-state (jam'iyyat) that is in the gathering (ijtima'). However, it is necessary to stay away from that congregation, which disturbs the mind. If something else comes along with an inner realm that is in a meditative-state, it is blessed, but if the meditative-state is not realized, it is not bad. One should live one's life in such a way that if another person would also attain one's companionship, that person would also realize a meditative-state. It should not be that that person would become even more disturbed. Turn over your page [i.e. change your situation]. Change from talkativeness to silence. It is not a contest to compose poems, or write eloquent prose.

Where is the time to read at the seminary, or study the scriptures
Or the time to debate on unveilings or the book *Kashshaf*?

Cheh waqt-i madrasa
Va bahath-i kashf va Kashshaf ast

Wa 'l-salam.

[49] hadith

8.26 Maktub 1.177

To Jamaluddin Hussain Badakhshi

8.26.1 Faith, practice, sufism

Khwaja Jamaluddin! You may consider the beginning of youth as a spoil of war, and strive to spend it only to please the Haqq. That is you should consider it necessary [to do these three things. They are:]

1. First, [you should] rectify your creed as per the required doctrines (*muqtada-i ara*) of the mainstream Sunni community (praise to Allah for keeping me with them, *shakara 'llahu ta'ala sa'yahum*),

2. Second, [you should] practice the rules of the sharia as per the science of jurisprudence (*ahkami shar'i fiqhiya*).

3. Third, [you should to walk] the wayfaring (*suluk*) of the sublime tariqa of the sufis (may Allah sanctify their secrets, *qaddasa 'llahu ta'ala asrarhum*).

He who has succeeded in these, indeed he has secured a magnificent triumph, and he who has failed to attain (*takhallafa*) these, indeed he has suffered a great loss. And peace.

Gave you, to the treasury that you sought,
a sign
[I have not reached it, but you may reach]

Dadim tora ze ganj-i maqsud, nishan

Wa 'l-salam.

8.27 Maktub 1.178

To Mirza Muzaffar

8.27.1 Helping the neighbor

May Allah (ta'ala) magnify your compensation, elevate your destiny, make your work easy, and open up your breast, by the reverence of the prince of the messengers (*'Azama 'llahu ta'ala ajrakum, wa rafa'a qadrakum, wa yassara amrakum, wa sharaha sadrakum, bihurmati sayyidi 'l-mursalina*), *'alaihi wa 'ala alihi wa 'alaihimu 'l-salawatu wa 'l-salamu.*

Those who are characterized by prophet-like characters, what is the need to point them towards helping people or treating them beautifully? Instead, it is more likely that making such a suggestion would be showing bad manners. In summary, in the time of need, man clings to even lowly people, and consoles himself with even weak and lean people. So to console the needy people, I am compelled to inconvenience you. O honored brother! Helping others is always commendable, especially when the other is your neighbor.

Hazrat the Final Prophet ('alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu) had stressed observing the rights of the neighbor to such a degree that the companions assumed that they would be made heirs. As the Masnavi says,

When we are giving shade to each other
You are the sun, and when we are the shadows
Helper of the needy! O my lord! Where is the harm?
If you watch their right who are sharing shades with each other

Chun chenin ba yek-digar gar hamsayah-iym
To cho khurshidiy, va ma chun sayah-iym
Cheh budiy, ai mayah'-i biy maigan
Gar negah-dari haqq-i hamsayagan

Wa 'l-salam.

8.28 Maktub 1.179

To Mir Muhammad 'Abdullah, son of Mir Muhammad Nu'man

8.28.1 Exhortation to the youth

Beloved son! Your name means the servant of Allah, and you should be one. You should consider the season of youth as a great opportunity, and work on learning the science of the sharia, and practicing a practice that comes from that science. Take heed so that this priceless period of life is not spent in frivolous activities, or wasted in fun and frolic.

Another matter, your father would be going there to join you in a few days, *insha'a Allahu ta'ala*! But until he reaches, you may take care of everyone there.

You are your own father
If you are a hero
[So how would you gain
If you mention your father?]

Padr-i khavish bash
Agar mardiy

Wa 'l-salam.

8.29 Maktub 1.180

To Khwaja Abu 'l-Qasim, the son of Khwajegi Amkangi

8.29.1

Honorable Sir! What I have learned from Khwaja Muhammad Baqi bi-'llah ('alaihi 'l-rahmatu) is that there are two masters in-between Hazrat Mawlana Khwajegi Amkangi and Khwaja 'Ubaidu

'llah Ahrar. One of them is Darvish Muhammad, the father of Khwajegi Amkangi, and the second master is Khwaja Muhammad Zahid who was the maternal uncle of Mawlana Dervish Muhammad. Shaykh Khwaja Khavand Mahmud came here a few days ago, and at our first meeting, we discussed the Khwajegi. He said that Khwajegi never received a permission to teach from anyone, and so he did not make disciples. It is only at the end of his life that he started to propagate the tariqa. I told him, *The Khwajegi was a big master (bozorg), and the people of Turan recognized him as a master. So it can never be that he would make disciples without an ordination (ijazat), be it in the first pat of his life, or the last part. For such an action would have been deception (khiyanat).*

Next, Khwaja Khavand Mahmud narrated this story, *Once Mawlana Khwajegi Amkangi went to visit Khwaja Kalan Dahbidi, and at that time, Khwaja Kalan was eating a water-melon. Mawlana Khwajegi asked him for some, and Khwaja Kalan answered,* Your water-melon is ripe. *Mawlana replied,* Can you testify that my water-melon is ripe? *Khwaja Kalan replied,* Yes! I testify that your water-melon is indeed ripe. *It is after this incident that Mawlana Khwajegi started to initiate disciples.* Now this saying of Khwaja Khavand also does not seem credible that after this insignificant saying the Khwajegi would claim that he is pir, and started to initiate disciples.

Next Khwaja Khavand Mahmud said that the two names that are in-between Hazrat Mawlana Khwajegi and Hazrat Khwaja Ahrar are erroneous. He mentioned a different set of names, and also claimed that Mawlana Darvish Muhammad did not receive any nisbat from his maternal uncle, he received it from some other person. I was astonished at this saying of his. That is why I am compelled to bother you. So can you write down the names of those two masters, and let me know, so that none may object. It is unimporant to write about his ordination to teach (ijazat), for his greatness is its proof. Despite this, if you can write it down, the mouths of the critiques would be shut up. I could not understand what the purpose behind Khwaja Khavand Mahmud saying such a thing. [Was it to deny me], since if one denies the pir, the murid is also denied as well. If so, there were many other avenues to deny me. There was no need to deny these masters. If Khwaja Khavand had some other purpose, or even if his purpose was to deny the masters completely, then it was improper. *As it is not hidden to him who has even a little understanding (Kama la yakhfa 'ala man lahu adna diraitin).*

Our lord! Do not make our hearts crooked, after having guided us. Bestow on us from the mercy in your storehouse. Verily, you are the (most generous) bestower. (*Rabbana la tuzigh qulubana ba'da idh hadaitana. Wahablana min ladunka rahmatan. Innaka anta 'l-wah-hab*). *Bi-hurmati sayyidi 'l-mursalina, 'ala 'alaihim, wa 'ala alihi 'l-salawatu wa 'l-taslimatu. Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.*

8.30 Maktub 1.181

To Makhdumzadeh Khwaja Muhammad Sadiq

8.30.1

My forthright son Khwaja Muhammad Sadiq has asked it. Question: I am seeing a group of sufi shaykhs who are lower on the levels of nearness to God, but at the same time, they are higher on the stations of renunciation, God-reliance, patience, and well-pleasedness (zuhd, tawakkul, sabr, rida). On the other I am also seeing a group of sufi shaykhs who have a higher degree on the levels of nearness to God, but at the same time, they are lower on those stations of renunciation, God-reliance, etc. It is indeed true that the perfection (akmaliyat) on those stations [of renunciation, God-reliance etc.] is commensurate to the completeness (atammiyat) of *yaqin*. And the nearer (aqrabiyat) one is to God, the more complete (atammiyat) is one's yaqin. So there must be one of these reasons behind it:

1. My gaze of unveiling (nazr-i kashfi) is erroneous. That is I am seeing the near (qarib) as the far (ba'id), and the far as near. Or

2. this station is perfected by some else that is beyond *yaqin*. Or

3. *yaqin* is not caused by nearness (qurb).

In answer, I would say, that yaqin is indeed caused by nearness. The more is the nearness, the more would be the yaqin. The cause of the perfection on

those stations [of renunciation, God-reliance etc.] is also the completeness in the yaqin, not something else. So your unveiling is true.

In summary, it is the subtler subtleties that attain nearness, and as a result, it is they who attains the yaqin. When the perfection in those stations depends on the perfection of the yaqin, then indeed they attain yaqin. Therefore, it can never be that a master would have less nearness, but still he would abide (iqamat) in that subtler subtlety, and would not return to the grosser (akshaf) subtlety. [That is, if a master abides in the subtler subtlety, and refuses to return to the grosser subtlety, then he would definitely possess more nearness]. And on the above-mentioned stations [of God-reliance etc.], he is more perfect (akmal) than that master who has attained a greater nearness than him, but still has returned to the grosser subtlety i.e. the frame. It is because when the frame (qalab) is deprived of that nearness, then it is also deprived of that yaqin. So how would he attain perfection in those stations [of renunciation, God-reliance etc.]?

Also, the master who returns to this [gross] subtlety [of the frame or *qalab*], he also becomes like this gross subtlety, and [as a result] the yaqin of the other [subtler] subtleties [e.g. the subtleties of the world of command] that he attained previously goes away.

On the other hand, the master who does not return to the gross subtlety [of the frame], be becomes like the subtler subtleties, and his nearness and yaqin is ever-abiding (istiqamat darad) — it never goes away. As a result, necessarily, he becomes complete and perfect on those above-mentioned stations [e.g. renunciation, God-reliance etc. although it is not visible to the people].

You may know that in the same way that the returnee master is complete on the levels of nearness and yaqin, he is perfect in those stations [of renunciation etc.] as well, although the perfection that he possesses are veiled (mastur). It has been veiled for the purpose of inviting mankind, and attaining interrelationship with the creation (da'wat-i khalq, husul-i munasabat bekhala'iq). And that interrelationship is the channell (sabab) for giving and receiving benefit (sabab-i ifada va istifada) — it for this purpose that their outside has been made similar to the outside of the common people.

This station is truly the station of the prophets ('alaihimu 'l-salawatu wa 'l-taslumatu). It is for this reason that Hazrat Abraham the friend of the all-merciful (khalilu 'l-rahman) ('ala nabina wa 'alaihi 'l-salawatu wa 'l-salam) beseeched from God peace for his heart (itminan-i qalb), and needed a human vision (ruwiyat-i basariy) like the common people need.[50] Also it is for this reason that Hazrat 'Uzair ('ala nabina wa 'alaihi 'l-salawatu wa 'l-salam) said, *How would Allah resurrect [this village] after its death (Inni yuhyi 'llahu ba'd mawtiha)*?[51]

On the other hand, he who has not returned (ruju' nakardeh ast) has said the following due to his belief, *Even if the veils are raised, still my yaqin would not increase [as it is already very firm] (Law kushifa 'l-ghita'u ma 'zdadtu yaqinan)*.[52] Allegedly, this was said by Hazrat 'Ali [but it is questionable]. However, even if it is accepted, then it must be held that it describes his state before he returned. After the return, the returnee needs proofs (dala'il, barahin). In my case, before I had returned, my belief in all the articles of creed as per the kalam became as firm as self-evident truths. Indeed, my belief (yaqin) in those articles of creed were stronger than my belief in the sensory things (mahsusat). However, after my return, that yaqin went away, and I needed proofs in the same way that common people need it.

> In the same way that God drives me
> I would walk on that same way without hesitating

[53]

8.31 Maktub 1.182

To Molla Salih Kulabi

8.31.1 Interpreting the hadith: *This is to perfect the faith*

Once a few dervishes were sitting together and discussing the matter of instigating thoughts (khatrat,

[50] alludes to Q.Baqara'.2.??? A68 note 1
[51] alludes to Q.Baqara'.2.???, A68 note 2
[52] A
[53]

> *Chenan ???pronunciation??? kehpar dar sham midahad*
> *mirdim*

wasa'is) that come upon the seekers. At that time, a hadith was narrated, *Once the companions asked the prophet about the instigations in their hearts. In answer, the prophet spoke badly on his own instigating thought (az khatrat-i su'-i khod shikayat kardand), and said,* It comes from the perfection in the *iman*, faith (Dhalika min kamali 'l-imani).[54] Allah (S) is aware of its true interpretation (Allahu subhanahu a'lamu bi-'l-haqiqati 'l-hal), but still the interpretation that came upon my mind is this:

Perfection in the *iman* means perfection in *yaqin*. In turn, that perfection in *yaqin* depends on the perfection in *qurb*, nearness. In the measure that the *qalb*, heart and the subtleties above realize nearness of God (jalla shanuhu), iman and yaqin increases. At the same time, the lack of connection (biy-ta'alluqiy) of those [subtleties that belong to the world of command] with the frame (qalab) increases. Also, at the same time, instigating thoughts located in the frame (khatrat dar qalib) are seen to make an increase as well. And thoughts even more unrelated [to the subtleties] come into sight (wasa'is-i na-munasibtar la'ih khwahed gardid). Consequently, necessarily, what causes *khatrat* (sabab-i khatrat) is a defect in the perfectness of the faith (su'-i kamal-i iman). Therefore, for the enders who have reached the end of the ends (muntahiyan-i nihayat al-nihayat), the more *khatrat* come to their minds, and the more unrelated (na-munasibtar) their thoughts are [to the subtleties], the more perfect their faith becomes. It is because when a salik's faith gets perfected, his frame's unrelatedness [with the subtleties] becomes complete. The subtlest of the subtleties is akhfa, and the less its relationship would be to the frame, the more empty, dark and muddy (zulmat, kudurat) would the frame become, and the more errant thoughts and instigations (khwatir, wasa'is) would come into it. The situation of the beginners and the middlers (mubtadiy, mutawassit) would be its opposite. This type of instigating thoughts would be lethal poison to them, it would increase the sickness of the inner pream that they are afflicted with. *So do not be one of the defective ones (Fa-la takun mina 'l-qasirina).* This is one of my most abtruse knowledges.

And peace towards them who follow guidance, and take up following the Mustafa, on him and on his progeny be benedictions and peace-offerings (*Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda, wa 'ltazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi, al-salawatu wa 'l-tahiyyatu*).

[54] hadith

8.32 Maktub 1.183

To Molla Ma'sum Kabuli

8.32.1 Earn your keep before dying

May Haqq (SWT) grant us steadfastness on the straight, wide and well-tested highway of the Mustafan sharia (*bar jaddah-i shari'ati mustafawiyyati*), and attract us completely towards his own holy person. It seems that you attachments and attentions are scattered and divided (ta'alluqat-i shatta, tawajjuhat-i paragandeh) [among both worldly things and God, and you do not have a single-minded attachment and devotion to God], and this state has overwhelmed (istila) you, but I hope that it would not disturb your inner connection to God (nisbat-i batin). Still you should be cautious that the worldly worries that are never truly significant (takhfifiy keh dar tafriqa'-i zahir), they penetrate your inner realm, and keep you away from arriving on the destination. God forbid! ('Iyadhan bi-'llahi subhanahu min dhalika!) This world and whatever that is therein is not so valuable that you should spend your precious lifetime to attain that. Be fore-warned! How long would you keep on sleeping like the rabbit?

> O palace! Your garden is your prison
> Your wealth and honor is your lethal danger
>
> *Ai sara'-iy! Bagh-i to zandan-i to*
> *Khan va man-i to, bala-iy jan-i to*

Unless something is earned before death, and brought with you, only then you may be saved. Else you would face a fate worse than bad. You may consider you sufi lesson precious, and hold everthing that keeps you away from doing it as enemy.

> Without a burning love for God, however beautiful it may be
> Even if it were taking sugar, still it would kill the life

Har keh juz‘ ‘ishq-i khoda’iy ahsan ast
Gar shakar khordan bud, jan kondan ast

There is nothing incumbent on the rasul except to preach (Ma ‘ala ’l-rasuli illa ’l-balaghu).

8.33 Maktub 1.184

To Qaliju ’llah

8.33.1 Following the prophet

Dear son, I am delighted to receive the letter that you wrote with love and sincerity (hubb, ikhlas). I was looking forward to receiving it, and I did receive it via Mir Sayyid Khwaja. May Hazrat Haqq (SWT) make his own good-pleasure your companion, via the intermediation of the prophet and his noble progeny (Hadhrat-i haqq subhanahu wa ta‘ala tawfiq-i mardiyyat-i khod rafiq gardanad, bihurmati ’l-nabiyyi wa alihi ’l-amjadi), *‘alaihi wa ‘alaihimu ’l-salawatu wa ’l-taslimatu atammuha.*

Son! That what would benefit you tomorrow is the following of the master of the sharia (‘alaihi ’l-salawatu wa ’l-salamu wa ’l-tahiyyatu). If the states, ecstasies, outer knowledge, inner knowledge, or allusions (ahwal, mawajid, ‘ulum, ma‘arif, isharat) conform to the sharia, then it is great. Else it is nothing but badness and deception (kharabi, istidraj).

After the prince of the tribe (sayyidu ’l-ta’ifa) Hazrat Junaid Baghdadi died, someone saw him in a dream and asked how he was, and he replied, *The expressions have been destroyed, and the allusions have been annihilated. Nothing has come to my benefit save that one of two cycles of* [tahajjud] *namaz that I recited in the midnight. (Tahati ’l-‘ibaratu, wa faniyati ’l-isharatu. Wa ma nafa‘na illa rukai‘atun raka‘taha fi jawfi ’l-layl.)*

Therefore, it is incumbent upon you to follow the prophet and the well-instructed caliphs strictly (‘alaihi wa ‘alaihimu ’l-salawatu wa ’l-salamu), and refrain from opposing his sharia in speech, deeds or in matters of creed. Because the former [i.e. following the sharia] is blessed and auspicious, and the second [i.e. opposing the sharia] is inauspicious and destructive. This may be borne in mind.

ps: I have received the book that you had sent me. I read from some of the places. I thought it was good. However, there is another task more important than this book-writing. It is more appropriate and better to focus towards it. *Wa ’l-salam.*

8.34 Maktub 1.185

To Mansur Arab

8.34.1 Heart should be freed of the captivation of all that is other than God

May Hazrat Haqq (SWT) grant you steadfastnes on the straight, wide and well-tested highway of the Mustafan sharia, *‘ala sahibha ’l-salawat u wa ’l-salamu wa ’l-tahiyyatu*, and attracts you to his holy person in a complete manner. What is incumbent on us and you is to make the heart free from the captivation of that which is other than the Haqq (S).

The heart should be made free in such a measure so that nothing other than God could come into it. Even if one lives for a thousand years, still the other does not come there. For his heart has forgotten the *ma sewa*.

This is the work, all else is in vain
[*If you are into vain work, disaster would strike*]

Kar-i in ast, va ghair in hameh hech

ps: Mawlana Fadil Sirhindi, who is with you, his father is in Sirhind. He is old, and seeking to meet his son. For this purpose, he is inconveniencing you via me. And the matter is before you, instead before Allah (*Wa ’l-amru ‘indakum, bal ‘inda ’llah*). *Wa ’l-salam.*

8.35 Maktub 1.186

To ‘Abdu ’l-Rahman Mufti Kabuli

8.35.1 Follow the sunna and cast aside the deviations

I am seeking refuge in Hazrat Haqq (SWT) with humility, lowliness, solicitousness, poverty, meek-

ness, and brokenness (tadarru‘, zariy, iltija, iftiqar, dhull, inkisar) both privately and publicly, by the intermediation of the prophet. And I am seeking that God keeps me and all related to me away from being attracted to any of that which has arrived in the religion newly or has been invented (har chand dar din muhdath shudeh and va mubtada‘ gashteh) and that which was not there in the time of the best of men and the well-instructed caliphs (keh dar zaman-i khayru ’l-bashar va khulafa-i rashidin-i u nabudeh), *‘ala va ‘alaihimu ’l-salawatu wa ’l-taslimatu*, even if that thing is as bright as the breaking of the dawn (agar cheh an chiz dar rushni mithl falaq-i subh bud). [May God also keep us away] from being captivated to the practice of those newly arrived practices (gereftar-i ‘aml-i an muhdathat nagardanad).

The ulama has decided that *bid‘at* are of two types: 1. good (hasana) and 2. bad (sayyi’a). The good deviations refer to those deviations that were not found in the time of that master [the prophet], or his well-instructed caliphs (‘ala va ‘alaihim mina ’l-salawatu atammuha wa mina ’l-tahiyyatu akmaluha), but does not take away any sunna. On the other hand, bad deviations refer to those deviations that do take away any sunna. I have failed to witness any beauty or light (husn, nur) in any deviation. Instead, I an sensing them to be only dark and muddy (zulmat, kudurat). Although the deeds of the deviant seem to be graceful (taradat, nadarat) presently due to a weak sight, but once you attain a sharp sight, you would see that no benefit accrues from them save harm and regret (khesarat, nadamat).

In the dawn you would know as in broad daylight
Who was insane in whose love in the dark moonless night

Be waqt-i subh, shud hamchu ruz ma‘lumat
Keh ba keh b-akhteh-i ‘ishq dar shab-i daijur

The prophet (‘alaihi ’l-salawatu wa ’l-salam) said,

1. *If a practice is brought into our religion that was not there before, it should be rejected (Man ahdatha fi amrina hadha ma laysa minhu, wa huwa raddun).*[55] How can one find good in a thing that has been rejected?

2. *Therefore, indeed best narration is the book of Allah, and the best guidance is the Muhammadan guidance. And the worst practice is the newly invented practice, and all deviations [from the sunna] is misguidance. (Amma ba‘du, fa-inna khayri ’l-hadithi kitabu ’llahi, wa khayra ’l-hadyi hadyu muhammadin. Wa sharra ’l-umuri muhdathatuha, wa kullu bid‘atin dalalatin.)*[56]

3. *I am urging you to revere Allah, listen to him, and obey him, even if an Ethiopian slave narrates this hadith to you. For the ones amongst you who would live after I have died, they would see numerous disputes. At that time, it would be incumbent upon you to stick to my sunna and the sunna of the well-guided and well-instructed caliphs. Stick to that [sunna] doggedly, and grab onto it with your molar teeth, so that you may refrain from the newly arrived practices. For every newly arrived practice is a deviation, and all deviations are misguidance. (Wusikum bi-l-taqwa ’llahi wa ’l-sam‘i wa ’l-ta‘ati, wa in kana ‘abdan habashiyan. Fa-innahu man ya‘ish minkum ba‘di, fasaira ikhtilafan kathiran. Fa-‘alaikum bisunnati wa bisunnati ’l-khulafa’i ’l-rashidina ’l-mahdiyyina. Tamassaku-biha wa ‘addu-‘alaiha bi-’l-nawajidhi, wa iyyakum muhdathati ’l-umuri.*[57] *Fa-inna kulla muhdathatin bid‘atun, wa kulla bid‘atin dalalatun.)*[58]

Therefore, when every newly arrived (muhdathat) deed is a bidat and every bidat is misguidance, how can there be beauty in bidat? Also, it is understood from those hadith reports also that each and every bidat erases a sunna, not that some bidat does erase a sunna and some others do not. Therefore, every bidat is bad (sayyi‘a). The prophet said,

1. *There is no community where a bidat did not arrive newly without abolishing a counterpart sunna practice. (Man ahdatha qawmun bid‘atan illa rufi‘a mithluha mina ’l-*

[55] hadith

[56] hadith

[57] I didnt really understand this part of the sentence and so translated from Aftabi, it should be discussed with a hadith/arabic scholar: wa iyyakum muhdathati ’l-umuri

[58] hadith

sunnati.)[59] Consequently, holding fast onto sunna is better than bringing forth a bidat.

2. Narrated by Hasan al-Basri, *No community invented a bidat without Allah erasing a similar sunna of their. Then that sunna would not be returned to them until the day of resurrection. (Ma 'btada'a qawmun bid'atan fi dinihim, illa naza'a 'llahu min sunnatihim mithlaha. Thumma la-yu'iduha ilaihim ila yawmi 'l-qiyamati.)*[60]

8.35.2 Even the good deviations are misguidance

You should know that when one thinks on it deeply, one realizes that even the deviations which the ulama has ruled to be good also destroy the sunna. There are several examples below.

1. *Turban in the burial shroud*: The ulama have said that placing a turban in the burial shroud is a good deviation, but this very deviation abrogates the sunna. Because dressing the dead body with three pieces of clothes is sunna, and it is additional to that. So it is abrogating (naskh) the sunna, and this abrogation is abolition.

2. **Hanging the tail of the turban on the left**: Some scholars have ruled that it is better to hang the tail of the turban on the left, whereas it is sunna to hang it along the middle of the shoulders. Therefore, obviously it abolishes the sunna.

3. *Reciting the intention in namaz with the tongue*: The ulama has ruled that it is better to recite the intention of the namaz with the tongue, in addition to making the intention in the heart. But that has not been established to be from the sunna. It is not there in any narration, be it sound or weak. None among the exalted companions or the magnificent followers has narrated that they recited the intention with the tongue. Instead, it is narrated that when the *iqamat* was said, they used to call out the *takbir-i tahrima*. Therefore, it is a deviation (bid'at) that they rule to be good (hasana). I know how much sunna, instead obligatory acts (fard) this abolishes. Because since they permit it, most people hold it enough to recite the intention by the tongue, they pay no attention to being inattentive in the heart (ghaflat-i qalbi). However, it leads to not making the intention in the heart, which is obligatory (fard), which in turn leads to nullifying the namaz.

All the rest of the bida or newly-begun deeds, and newly-arrived deeds (mubtada'at, muhdathat) are also like that. Whatever type they may be, they are additional to the sunna, and additionality is abrogation (al-ziyadatu naskhun), and abrogation is abolition (naskhun raf'un). Therefore, it is incumbent to stop at the emulation of the prophet, and following the footsteps of the prophet should be held sufficient. For they are like the stars, whoever would follow them would attain salvation.

However, *qiyas*, i.e. extracting the asnwer to a question via analogical reasoning, and *ijtihad*, i.e. finding answers to new questions through rigorous efforts — they are never bida by any means. Because they reveal the meanings of the plain texts (*nass*), and do not establish any additional matter. *So understand! O the possessors of [far-sighted] visions (Fa-ta'biru ya uwli 'l-absari)*![61] Peace be upon him who follows guidance and takes up the emulation of the Mustafa, *'alaihi, wa 'ala alihi 'l-salawatu, wa 'l-taslimatu.*

8.36 Maktub 1.187

To Khwaja Muhammad Ashraf Kabuli

8.36.1 Rabita benefits the murid more than chanting zikr

The letters that you wrote to the sufi brothers came to my attention. Your veiled states (*ahwal-i masturah*) also came to my knowledge. You may know that the murid attaining the rabita of the shaykh that takes place without artificial measures (*biy-takalluf*) effortlessly points towards a complete inter-relationship (*munasabat-i tamm*) between the pir and the murid. It is the means of giving and

[59] hadith
[60] hadith
[61] Q

receiving benefits. No other path of attaining God is nearer than this path of the rabita. It is only God who knows which felicitous person would be made felicitous by this felicity [*of the rabita*]?

Khwaja 'Ubaudu 'llah Ahrar (*qaddasa 'llahu ta'ala sirruhu 'l-'aziz*) wrote in his book *Fiqrat*,

> Shadow of the guide [*i.e. the practice of* tasawwur *or the murid conceiving the form of the shaykh in his mind*] is better
> than chanting zikr of the Haqq
>
> *Saya'-i rahbar beh [behtar] ast*
> *az dhikr-i haqq*

There he wrote *better* in the sense that it is *more beneficial*. That is, the shadow of the guide (*sayah'-i rahnuma*) [*i.e. rabita*] is more beneficial to the murid than chanting zikr, because the murid has not yet attained perfection in his inter-relationship (munasabat-i kamil) with the Haqq (*jalla wa a'la*), so that he could attain the full benefit of chanting zikr. *Wa 'l-salamu awwalan wa akhiran!*

8.37 Maktub 1.188

To Khwaja Muhammad Siddiq Badakhshi

8.37.1 Answering his questions

Your letter that I was longing for has arrived. You had asked me on three matters, and here are the answers:

1. Some of the subtleties (*lata'ifa*) may get hidden on the level of the heart. And that may happen only for those subtleties that the heart contains within it (mutadammin), but not for those subtleties that are located outside (*ma wara'*) the heart, for it's meaningless to say that they get hidden within the heart.

2. The receptivity of the seeker may take him only upto the heart or the spirit (qalb, ruh). If the pir has the exctraordinary power (tasarruf), he may take him to the higher stations. There is a fine point here should be explained only when we meet in person, for it is hard to write about.

3. When the outer body is stained by the rust of the inner realm (zang-i batin mutalawwan), and conversely the inner realm is colored by the color of the outer body (lawn-i zahir munsabagh), then it is not difficult for it to happen — that the rules of the outer body (*ahkam-i zahir*) would appear on the inner realm, and the states of the inner realm (*ahwal-i batin*) would appear on the outer body.

Wa 'l-salam.

8.38 Maktub 1.189

To Sharf al-Din Hussain Badakhshi

8.38.1 Remembering the fakirs denotes a close inter-relationship

All praise is to Allah, the lord of the worlds. Benediction and peace be on the prince of the emissaries, and all his pure progeny. (*Bismillahi 'l-rahmanir rahimi, al-hamdu lillahi rabbil 'alamina, wa 'l-salawatu wa 'l-salamu 'ala sayyidi 'l-mursalina wa alihi al-tahirina ajma'ina.*)

My most noble (*arjmandiy*), my most precious (*a'azziy*), my son Sharf al-Din Hussain! I am delighted to receive your generous letter. It is redundant to say what a magnificent bliss it is that you have not forgotten us, the far-away fakirs, despite all these this-worldly attractions. This denotes that you have an intimate attachment (*shiddat-i munasabat*) with us. And it is via such an intimate attachment that one may give and receive benefit.

Several mystic visions (*waqa'i*) that you have mentioned are very good, auspicious and the best proof (*awwal dalil*) that a mental bondage (*irtibat-i ma'nuwi*) [*of love*] exists between us.

Son! Do not get seduced (*farifteh*) by the freshness (*taravat*) of this lowly world, and do not be deceived by its meaningless ostentations, for that is not dependable or credible. You may not believe it or understand it today but you would surely realize it tomorow, but then it would not come to any benefit.

> The ear was shut off in the heaviness of
> the pearl

That is why it does not hear my sobbing and lamentation

Gushash az bareh dur garan shudan ast
Nashnud naleh-i va foghan-i marra

You may consider your sufi lesson as a magnificent blessing (*ajall ni'am*) from God (*jalla shanuhu*), and repeat it glowing with enthusiam covetously (*mula', hirs*). The five times namaz should be done in congregation without laziness or breaks (*kasl, futur*). You should consider paying the zakat is one-fortieth part of the [excess] wealth as a great boon, and you should bring it to the poor and indigent people. Also avoid the forbidden and questionable (*muharramat, mushtabihat*) acts. And be compassionate and sympathetic (*mushfiq, mehrban*) to the creation. This is the path to salvation and soundness (*najat, durustagari*). *Wa 'l-salam.*

8.39 Maktub 1.190

To a son of Mir Muhammad Nu'man

In the name of Allah who is all-merciful and compassionate. All praise is to Allah, the lord of the worlds. Benediction and peace be on the prince of the prophets, and all his pure progeny. (*Bismillahi 'l-rahmanir rahimi, al-hamdu lillahi rabbil 'alamina, wa 'l-salawatu wa 'l-salamu 'ala sayyidi 'l-mursalina wa alihi al-tahirina ajma'ina.*)

8.39.1 Chant zikr every moment

Be aware that it in the zikr of the lord lies your felicity (*sa'adat*), instead the felicity of all the progeny of Adam, and the salvation of all. So as much as possible, be 'drowned,' *mustaghriq* in the zikr of your lord (*dhikr-i ilahi*) all the time, so that not even one instance of neglect (*ghaflat*) sets in. All praise and gratefulness be on Allah that that ever-continuing zikr (*dawam-i dhikr*) is obtained right at the beginning, as insertion of the end in the beginning,*indiraj al-nihayati fi 'l-bidayati*, in the tariqa of the hazrats of *khwajegan.* Therefore, taking this tariqa is the best, and the most appropriate for the seekers, instead it is incumbent and binding (*wajib, lazim*). So you should turn your face away from all other directions, and instead proceed towards the elevated masters of this exalted tariqa with total focus, and seek help from their sanctified inner realms (*batin-i sharif*) [*for God-realization.*]

8.39.2 How to do the zikr

Initially, there is no other [*practice to do*] but to chant zikr. [*And the method of that zikr is as follows:*]

1. Turn your face *mutawajjuh* on the acorn-like heart (*qalb-i sanubari*), [62] since that *mudgha,* piece of flesh [63] is like (hamchun) the residence (*hujra*) of the true heart(*qalb-i haqiqi*) that is in the world of command, [*in a* la-makani, *i.e. beyond-space realm.*]

2. Circulate [*or pass around*] (*bigudharani*) the blessed name *Allah* in that heart. However, at that time, do not vibrate (*harkat*) any part of the body intentionally.

3. Turn your face totally on the heart at that time. However, do not allow the shape (*surat*) of the heart to come on the 'screen of the mind' (*mutakhayyula*), even that you should take no notice of [that shape]. Because the purpose is to turn the face towards [*the subtlety of*] the heart, not on the picture of its [*physical*] shape (*taswir-i surat*).

4. Conceive the inner meaning of the blessed word Allah to be 'without how' (*bechuni, bechegunagi*), and do not include any attribute with it, even that do not imagine it to be present or seeing (*hadir, nazir.*) So that you do not fall down from the summit of the person of God (*dhurwat-i hadrat-i dhat*) to the foot of the mountain where the attributes are (*bi-hadid-i sifat*).

5. Do not see oneness in manyness there. And veering away away from the captivation for things 'without how' (*bechun*), do not find ease (*aram*) by witnessing things 'with how.' (*chun*). Because whatever is seen in the mirror of *chun* is never the *bechun*, and whatever appears in manyness is never true oneness (*wahid-i haqiqi*). The *bechun* things should be

[62] qalb-i sanubari, note in Amritsari
[63] *Mudgha* as cited in the hadith

sought beyond the beyond of the beyond of *chun*. And God the truly simple thing (*basit-i haqiqi*) should be sought outside the boundaries of manyness.

8.39.3 Pir

While chanting zikr if you see the form of the pir spontaneously (*biy takalluf*), then you should move it inside the heart (*be-qalb*), and chant zikr maintaining it there under a cautious guard (*negah dashtan*). Do you realize who is the *pir*? Pir is that person from whom you have realized the path to God, and received much help and favors from him on this path. [*Traditional folk practices like*] the giving of [*ceremonial things like*] caps, chador, lineage tree (*shajara*), etc. — those are merely customs (*rusum, 'adawat*), that is not really the pir-disciple relationship. Here you may note that if an apparel as a blessed thing (*tabarruk*) from a true pir comes to your hand, you may use it, believing (*ikhlas*) in it. Indeed, you may expect many good things from it.

Remember that dreams and mystic visions (*munamat, waqi'at*) are not dependable. If someone sees in a dream or mystic vision that he is the king or finds himself as the pole of the era (*qutb-i waqt*), he is not that in reality. Only if he becomes a king or a pole outside of dream or mystic vision, it is sound (*musallam*). Therefore, if a state or finding (*ahwal, mawajid*) appears while awake, only then it is dependable, else it is not.

You may know that the benefit from the zikr, and the firm observance of the [*hadith*] reports (*tarattub-i athar*) depends on observing the sharia. Therefore, observing the obligatory (*fard*), and the sunna, and abstaining from the forbidden, and questionable things (*haram, mutashabih*) should be stressed. More or less, on every matter, you should ask the ulama, and stand by their responsa (*fatwa*). *Wa 'l-salam.*

Chapter 9

Maktubs 1.191-1.220

9.1 Maktub 1.191

To Khan-i-khanan

Praise be to Allah, who has guided us to this [*religion of Islam.*] *And we would not have been guided had Allah not guided us. Indeed, the messengers from our lord came with the truth. (*Alhamdu lillahi 'lladhi hadana lihadha. Wa ma kunna linahtadiya, law la an hadana 'llahu. Laqad ja'at rusulu rabbina bi 'l-haqq*).*[1]

9.1.1 Sharia is easy

Endless bliss and eternal salvation depends on following the prophets (peace and blessings be on them generally, and on their most excellent ones specially.) If someone worships for a thousand years, endures hard training, and performs difficult practices, unless he is illuminated by the light of emulation of these messengers, all that would not be worth a grain of barley. [*For example,*] midday nap is completely heedlessness and uselessness (*ghaflat, ta'til*). Still, since it was done by these masters, [*it has tremendous value and*] those [*hard-to-do practices*] would not equal that [*nap.*] Instead, they should be regarded as merely a mirage [*of that sunna practice of midday nap.*]

Grace of God is so perfect that he has made all the burdens (*jami'-i takallifati*) of the sharia, and the religious injunctions (*ma'murati dini*) extremely easy. [*For example:*]

1. God has prescribed us the burden of only seventeen cycles of prayer in the twenty-hours that is a day and night. And it does not take even an hour to do that. Even that, [*in that prayer,*] he has deemed it sufficient for us to recite only that amount of Quran that we are able to.

2. If standing in prayer (*qiyam*) is painful, then he has permitted us to pray sitting. When we are unable to do even that, he has suggested [*us to pray by*] making gestures (*isharat*) [*for bowing and prostration*] while lying on one side (*idtija'*).

3. When bowing and prostration is hard, he has suggested (*dalalat namudeh*) making signs (*ima'*) and nodding (*isharat*).

4. In the matter of ritually cleaning (*taharat*) oneself, if using water is not possible, he has made 'dry ablution' (*tayammum*) its substitute.

5. In the matter of zakat, he has instructed to give away only one-fortieth portion [*of the extra wealth*] to the poor and the destitute. Even that is only for wealth that grows (*amwal-i namiya'*) and freely-grazing livestock (*an'am-i sa'ima'*).

6. God has made Hajj obligatory for only once in the whole lifetime, even then only when there is enough money for the trip and there is safety on the road.

7. God has expanded the realm of neutral (*mubah*) actions, and allowed marrying upto four wives and as many slave-girls that one wants. He has also allowed changing wives through divorce.

[1] Q.A'raf.7.43

8. In the matter of food and drink, God has made most types of food and drink permissible (*mubah*), and made only a few haram, even then it is to benefit men. He has made one type of drink *sharab* [*i.e. alcoholic drink*] haram, but instead of it, he has made so many drinks halal that are delicious, fragrant and beneficial. Essence (*'araq*) of clove (*qaranful*), essence of cinnamon — they are so tasty and fragrant (*khushkhuriy, khushbuiy*), and so beneficial —. what can I write? How can you compare [*alcoholic drinks*] that are bitter, bad-tasting, bad- smelling, bad-natured, sanity-destroying, risky with those fragrant, delicious drinks? There is a world of difference between them (*Shattana ma bainahuma*). There is even more difference between them if you consider that haram drinks displease God while the halal drinks please him, a thousand times more difference.

9. God has forbidden (*muharram*) silk, but why do you fear? In its place, he has made so many pretty and well-ornamented (*muzayyab, muzayyan*) clothes lawful (*halal*). Woolen clothes, which are far superior to silken clothes, are generally permissible (*mubah*). Even then, he has made silk lawful for women, from which men also benefit. It is the same situation in the matter of gold and silver — men also derive benefits from jewelery.

Therefore, if an unjust person (*biy insafi*) thinks that the sharia is hard and difficult (*muta'assir, muta'adhdhir*) when [*in reality*] it has so much ease and softness (*yusir, suhulat*) then he must be suffering from sickness of the heart (*maradi qalbi*) and disease of the inner realm (*'illat-i batini*). There are many actions that are easy-to-do for the person with sound health but hard-to-do for a sick person.

The heart being sick (*mard-i qalbi*) means that it lacks firm belief (*yaqin*) in the rules that has been sent down from the heavens. The attestation of faith (*tasdiq*) that these [*sick people*] have is the form of attestation of faith, not the reality of the attestation of faith.

The evidence that one has attained the reality of the attestation of faith (*'alamat-i husul-i haqiqat-i tasdiq*) is that it becomes easy for him [*to follow the sharia*] with firmness (*thubut*). *[Faith and practice,] save these two, all are in vain (*Wa bidun-i hima khartu 'l-qatadi).

Allah has stated, *It is too big for the idolaters towards which you are inviting them. Allah elects him whom he wills. And he guides him who returns. (*Kabura 'ala 'l-mushrikina ma tad'uhum ilaihi. Allahu yajtabi ilaihi man yasha'u. Wa yahdi ilaihi man yunibu*).*[2]

Peace on them who follow guidance. And take up the following of the Mustafa. (*Wa 'l-salamu 'ala mani 'ttaba'a huda. Wa 'ltizama mutaba'ata 'l-mustafa*). *'alaihi wa 'ala alihi al-salawatu wa 'l-taslimatu atammuha wa akmaluha.*

9.2 Maktub 1.192

To Badi' al-Din Saharanpuri

9.2.1 Explaning: *Being colored in the color of a station that is higher than the station of the great Siddiq*

Question: My most precious (*a'azz-iy*) and forthright (*arshad-iy*) brother Shaykh Badi' al-Din has asked, *It is nararted in maktub 1.11 to Khwaja Baqi bi-'llah (*quddisa sirruhu*),* I was also colored by the color of a station that was higher than the station of Hazrat Siddiq-i Akbar (*radia 'llahu ta'ala 'anhu*). What does it mean?

Answer: May Allah instruct you rightly (*Arshadaka 'llahu ta'ala*). I would not concede that thathis saying implies that I am greater than Hazrat Siddiq. Because the word *also (*ham*)* is there as well.

However, even if it is admitted [*that I, the Mujaddid considered myself to be greater tha Hazrat Abu Bakr,*] even then this statement can be rationalized [*in two methods:*]

1. This narration refers to a dream that is narrated before my pir. The honorable sufis have ruled that whatever mystic visions and dreams are seen, be they true of false, they all must be reported to one's pir without any reservation. Because even if it is false, the dream can still be interpreted. So the dream must be disclosed.

[2] Q.Shura.42.13

If we interpret this narration in this manner, there is nothing wrong with it.

2. It is permitted that one who is not a prophet (*nabi*) attains partial (*juz'iy*) superiority over a prophet. There is no harm in it. On the contrary, it often happens. For example, the superiority narrated for the martyrs is not there for the prophets (*'alaihimu 'l-salawatu wa 'l-taslimatu*). However, absolute superiority belongs to the prophet (*'alaihi wa 'ala alihi 'l-salawatu wa 'l-tahiyyatu*). In this line, if one who is not a prophet reaches a station of partial (*juz'iy*) perfection, and attains a station higher than that prophet, then it is permitted.

However, he attains that station via the emulation of his prophet. Additionally, his prophet also attain a part of the said station, according to the hadith report, *He who points towards the right path, he receives his wage, and additionally, he also receives the wages of them who follow him (*Man sanna sunnatan hasanatan, fa-lahu ajruha wa ajru man 'amila biha*).*[3] Therefore, when someone who is not a prophet may attain partial superiority over a prophet, he may certainly attain partial superiority over someone who is not a prophet in the above method. So no question remains. *Wa 'l-salam.*

9.3 Maktub 1.193

To Shaykh Farid Bukhari

9.3.1 Rectify the creed

Bismi 'llahi 'l-rahmani 'l-rahim. May Allah (S) helps and assists you to be saved from the thing that defames you or puts the blame on you. *Allahu ta'ala nasirukum wa mu'inukum 'ala kulli ma ya'ibukum, wa yashinukum.*

The first duty before those who have been prescribed Islam is to rectify their creed according to the doctrines of the mainstream Sunni congregation (*Shakara 'llahu ta'ala sa'yahum*). It is because salvation in the last world depends on following the true doctrines of this congregation. They and those who follow them are the faction of salvation (*firqa'-i najiya*). They are the ones who are on the path of the that master [*prophet Muhammad*] and his companions. *Salawatu 'llahi wa taslimatuhu, 'alaihi wa 'alaihim ajma'ina.*

Only that knowledge of the Quran and hadith is acceptable, which [*the masters of the Sunni congregation*] have deduced from them, or how those masters have understood them. Because every deviant and misguided (*mubtadi', dall*) group deduce their false beliefs from the Quran and hadith as they understand it. Therefore, it is not that whatever meaning that one deduces from them is acceptable.

To rectify the creed, the book by the great imam Tastarpusti is the most appropriate — it is easy to understand. Keep on discusing that book in your gatherings. That book is huge as it contains proofs. It would be great if there were a short book with only the questions and answers. In the mean time, I had an idea that I write an easy-to-understand book on the creed of the Sunni congregation. If I can write such a book, I would send it to you.[4].

After rectifying the creed in this method, it is necessary to learn the knowledge of *halal, haram, fard, wajib, sunna, mustahab, makruh* that is described in the books of jurisprudence, and practice that knowledge. Delegate a student to read a few books of jurisprudence written in the Persian language in your gatherings, e.g. *Majmu'a-i Khani, 'Umdatu 'l-Islam* etc. God forbid (*'Ayadhan bi-'llahi subhanahu*)!, but if you lack the necessary creed, then you would be deprived of salvation in the last world. On the other hand, [*if you do hold the necessary creed,*] but you are negligent in the practice then it is possible that you would be saved even without a repentance. And even if you are held, you may be saved later. So the principal deed is to rectify the creed. Hazrat Khwaja 'Ubaidu 'llah Ahrar (*qaddasa 'llahu ta'ala sirruhu*) has said, *If God grants me all the states and ecstasies (*ahwal, mawajid*) but does not decorate my inner realm with the creed of the Sunni congregation, then I would not think of it as anything but harmful.* May Allah (S) keep us and you steadfast on their Mustafan tariqa, by the intermediation of the best of men. (*Thabbatana 'llahu subhanahu wa iyyakum 'ala tariqatihimu 'l-mustafiyyati, bi-hurmati sayyidi 'l-bashari*), *'alaihi wa 'ala alihi mina 'l-salawati afdaluha wa mina 'l-taslimati ak-*

[3] hadith

[4] Possibly, this is the Mujaddid's book *'Aqa'id-i Ahl-i Sunnat wa 'l-Jama'at*

maluha.

Some dervish came from Lahore, and said that Shaykh Jiu had gone to the Juma-mosque of the old bazaar for the Juma prayer. Mian Rafi'u 'l-Din let us know of your respect towards Islam and said, *Nawab Jiu has built a Juma-mosque in his own home.* Praise Allah (S) for this (*Alhamdu li-'llahi wa subhanahu 'ala dhalika*). May Hazrat Haqq (SWT) grant you even more ability and opportunity like this. When the sincere friends hear such news, they become ecstatic (*masrur, mubtahij*).

O you the noble Sayyid! Today, Islam has become weak as a stranger[5]. Today, spending one farthing to strengthen it carries the value of spending millions behind another purpose. Which royal falcon (*shahbaz*) would be honored with this magnificent felicity? Whoever whenever helps Islam, it is beautiful and admirable (*ziba, ra'na*). However, in this time when Islam is strange, a member of the prophet's family such as yourself doing it would be more beautiful and more admirable. This felicity comes from the house that is your great family. Therefore, for you it is in your essence (*dhati*) and for the others it is accidental (*'ardi*). It is the reality of the prophet's inheritance (*haqiqat-i wirathat-i nabuwwi*) (*'alaihi wa 'ala alihi mina 'l-salawati afdaluha wa mina 'l-tahiyyati wa 'l-taslimati akmaluha*). Attaining this [*felicity of helping Islam when it is weak*] is most magnificent. Once Hazrat the prophet (*salla 'llahu 'alaihi wa sallam*) told the companions in a sermon, *You are in such a time when if you leave out even one-tenth of the positive instructions and prohibitions, you would be finished. On the other hand, there would be a group after you who would be saved having observed only one-tenth of them.*[6] Today is that time.

The ball of good fortune and felicity is on the field
No one come to play it. Where is the horseman [*to play polo with it*]?

Gu'-iy tawfiq va sa'adat darmiyan afgandeh-and
Kas namidan dar nami-ayad sawaran ra cheh shud

[5]refers to the well-known hadith, Islam becoming a stranger

[6]This hadith is quoted in the Persian translation

9.3.2 Uphold the sharia

Many practices of foreign religions (*rusum-i kufr*) [*that oppose Islam*] have crept into Islam during the previous [*emperor's*] reign, and they are still being practiced. However, the emperor of Islam is not paying any attention to those practices as of yet. And that is causing a lot of pain in the hearts of the Muslims. It is incumbent on the Muslims to inform the Muslim emperor on the hideousness of the rites of those unholy ones (*zishtiy-i rusum-i an badkeshan*). And strive to stop them. Possibly the emperor is still unaware of the hideousness (*zishtiy*) of those bad rites, and that is the reason that those bad deeds are still being practiced. At your leisure, you may inform the Muslim ulama that they should inform the emperor the hideousness of those bad rites. Because for spreading the rules of the sharia, one does not need to manifest the breakings [*of habit*] or miracles (*khawariq, karamat*).

On the day of the resurrection, this excuse would not be accepted from them that since they did not have the power to show miracles (*tasarruf*), they could not spread the rules of the sharia (*tabligh-i ahkam-i shar'i*). The prophets (*'alaihi 'l-salawatu wa 'l-taslimatu*) were the best of the creation. They also spread the rules of the sharia. If a follower wanted to see a miracle, they used to reply, *Miracles are from God (*'azza wa jal*) [i.e. beyond our ability.] There is nothing incumbent on us but to spread the rules.* Maybe when [*the prophets were engaged in spreading the sharia*], Haqq (SWT) would show such a supernatural incident via them that people would believe that they are indeed true prophets.

In all cases, it is necessary to inform the matters of the sharia correctly at all times. Until it is realized, its responsibility would remain on the ulama and those near the emperor. While discussing these, if one is harassed and given pain then what a felicity would that be? How deeply had the prophets (*'alaihimu 'l-salawatu wa 'l-tahiyyatu*) felt pain in spreading the sharia? The best of all prophets (*'alaihimu 'l-salawatu afdaluha, wa mina 'l-tahiyyatu akmaluha*) has said, *No prophet has felt as deep a pain as I have felt (*Ma awdhi nabiyyun mithla ma uwdhiytu*).*[7]

My life-time is passing, the story of my

[7]hadith

pain does not end
The night is coming to the end, I should shorten the babbling

'Umar begudhasht, va hadith-i dard-i ma akhir neshud
Shab be-akhir neshud, kanun kuteh kunam afsaneh ra

Wa 'l-salamu wa 'l-ikram![8]

9.4 Maktub 1.194

To Sadr-i Jahan

9.4.1 Encouraging the spreading of the religion and strengthening the community

May Allah (S) give you peace and keep you in sound health (*Sallamakumu 'llahu subhanahu wa 'afakum*). The bewailing Muslims rejoice (*farah*) and their spirits cheer up when they hear the news that the rules of the sharia are being spread (*tarwiz-i ahkam-i sharia*) and the enemies of the Mustafan community are being dishonored (*tadhlil-i a'da'-i millat-i mustafiyya*), on its progenitor [*prophet Muhammad*] be (*'ala sahibha*) (*al-salawatu wa 'l-salamu wa 'l-tahiyyatu*). Praise be onto Allah (S) for this boon (*Al-hamdu subhanahu wa 'l-minnati 'ala dhalika*). I am asking Allah (S) to increase this weighty work, via the intermediation of the prophet who gives good news [*of the paradise*] and warns of the punishment [*in the hell*]. (*Wa 'l-mas'ulu mina 'llahi subhanahu 'l-maliki 'l-qadiri 'zdiyadu hadha 'l-amri 'l-khatiri*), *bihurmati 'l-nabiyyi 'l-bashiri 'l-nadhiri, 'alaihi wa 'ala alihi mina 'l-salawati afdaluha wa mina 'l-taslimati akmaluha.*

I firmly believe that the fore-runners of Islam among the magnificent princes (*sadat-i 'izzam*) and the honorable ulama are engaged in the effort to increase (*izdiyad*) this religion publicly or privately, strengthening and perfecting (*mutayyin, mukammil*) this straight path. What can a poor incompetent man like myself dare to do anything more in this matter?

I have come to hear that the emperor of Islam, due to the beauty of his prteparedness (*husn-i isti'dad*) for Islam is looking for alims [*to advise him*]. *Alhamdu li-'llahi subhanahu 'ala dhalika.* You should already know that all the problems that happened in the previous [*emperor Akbar's*] reign, those did manifest due to inauspiciousness of the evil alims (*shumiy-i 'ulama-i su'*). In this matter, you should strive hard, select pious alims, and proceed. The evil alims are the thieves of the religion (*lusus-i din*). What they seek is due to their love of high ranks, leadership, and fame before the people (*hubb-i jah, riyasat, manzilat*). May Allah preserve us from the harm they cause. Yes! The better ones among them are the best of the creation. In the future, on the day of resurrection, their ink would measured with the blood of the martyrs of the path of Allah, and the side of the balance that has their ink would weigh heavier. The prophet said, *The bad alims are the worst of men, and the good alims are the best of men. (*Sharru 'l-nasi shiraru 'l-'ulama'i, wa khayru 'l-nasi khiyaru 'l-'ulama'i*).*[9]

ps: For some reason, I thought that I would go to the cantonment, but I am tied up in Delhi due to the month of Ramadan. Insha' Allah, after this blessed month is over, I would come to your service. *Wa 'l-salam.*

9.5 Maktub 1.195

To Sadr-i Jahan

9.5.1 Spreading the sharia

May Allah (S) give you peace and grant you a long life (*Sallamakumu 'llahu subhanahu wa abqakum*). Everyone benefits from the beneficence of the sultans. There is a proverb, *The innate disposition of man is that he loves him who benefits the man (*Jubilati 'l-khala'iqu 'ala hubbi man ahsana 'alaihim*).* And according to that proverb, every man is attracted to his benefactor. As a result, necessarily, due to this bondage of love (*irtibat-i hubbi*), the character and attitude traits (*akhlaq, awda'*) of the emperor, be it good or bad, wholesome or corrupt (*salah, fasad*), commensurate to the measure of the benefit received, penetrates the common

[8] Polemics left out from the beginning of this section

[9] hadith

people. For this reason, it is said, *People follow the religion of their monarch (*Al-nasu ‘ala dini mulukihim*).* What took place in the last emperor's reign is a testimony to this saying. Now that a revolution has taken place in the country, and the ability of the non-believers to oppose has gone down, then it is incumbent on the leader of the courtiers of the court of the leader of Islam, and the alims, to become engrossed in spreading the sharia with all their might. Right at the beginning, [*that leader*] should make the broken pillars of Islam stand up. It is not good to procrastinate.

9.5.2 Bewailing the weakness of Islam

The fakirs are getting disturbed by this, for the severe situation of the past reign are still there in the hearts of the Muslims. May Allah not do it, but if it is not rectified, then Islam would become weak, and like a stranger again. Whenever the emperors lack enthusiasm in propagating the illuminated Mustafan sunna (*‘ala sahibha ’l-salawatu wa ’l-salamu wa ’l-tahiyyatu*), and even the people near them refrain from it, and instead considers the limited number of days of this world priceless, then the situation of the fakirs, poor Muslims would become precarious. Verily, we are from Allah and we would return to him (*Inna li-’llahi wa inna ilaihi raji’un*).

The jewel I lost today
If it were lost by Solomon
Solomon, the fairy, Ahriman, the monster
They all would cry wildly

Ancheh az man gom shudeh
Gar az Sulaiman gom shadiy
Ham Sulaiman, ham pariy, ham Ahriman, begaristiy
Shu‘ur subbat ‘alaiyya masa’ibun law annaha
‘Ubbat ‘ala ’l-ayyami sirna lialiyya

ps: Appointing qadis in the Islamic cities is a symbolic expression (*sha‘a’ir*) of Islam that went away in the previous [*emperor's*] reign. Sirhind that is a big city of Islam has had no qadi for a few years. The carrier of this letter of invitation is Qadi Yusuf, and ever since the city of Sirhind was set up, his ancestors are being its qadis. He has letters of testimonial from the previous sultans in his hands. That man has good charater and is pious. If you think it would be good, you may give him this important task.

May Allah (S) keep us and you steadfast on the straight, wide and well-trodden highway of the sharia that is indeed true, on its stem beThabbatana ’llahu subhanahu wa iyyakum ‘ala jaddati ’l-shari‘ati ’l-haqqati, ‘ala masdarha, ’l-salawatu wa ’l-salamu wa ’l-tahiyyatu.

9.6 Maktub 1.196

To Mansur ‘Arab
I received your merciful and valuable letter in a good time. To Allah (S) praise and boon (*Li-’llahi subhanahu ’l-hamdu wa ’l-minnatu*) that the elect has not forgotten the commners, and the chieftains are not empty of sympathy for the lesser people. May Allah grant you a good compensation on behalf of us (*Jazakumu ’llahu subhanahu ‘anna khaira ’l-jaza’i*).

9.6.1 Our path has seven steps

Sir!

Whatever is spoken on the beloved
it's most beautiful!

Az harcheh mirdad sukhn-i dust
Khushtar ast

The path that we are about to cut through has seven steps. Two of the steps are related to the world of empirical things (‘alam-i khalq), and five are related to the world of command (‘alam-i amr). When the salik sets his first step into the world of command, the self-disclosure of the acts (tajalli-i af‘al) shows its face, and on the second step the self-disclosure of the attributes (tajalli-i af‘al), and on the third step the beginning of the self-disclosure of the person of God (tajalli-i dhatiyya). And then [he keeps on ascending] the levels. It is not hidden from the possessors of all these [steps].

All these are concomitant to the following of the prince of the beginning and end (sayyidi ’l-awwalina wa ’l-akhirina), *‘alaihi wa ‘ala alihi mina ’l-salawati afdaluha, wa mina ’l-taslimati wa ’l-tahiyyati akmaluha.* Those who say that this path is two steps, they combine the steps of the world

of command into one, and the steps of the world of empirical things to one as well, in order to make it easy to understand for the seekers.

9.6.2 What happens in those steps

At every step on these seven-steps, the salik finds him farther away from himself, and closer to the Haqq (S). When all these steps are crossed (tayy), then a complete annihilation (fana-i atamm) is attained, and it is via a complete annihilation that a complete ever-abidingness (baqa-i akmal) is attained. Via this fana and baqa, the elect Muhammadan friendship (walayat-i khassa-i muhammadi) is attained (‘ala sahibha l-salawatu wa ’l-salamu wa ’l-tahiyyatu).

> This work is felicity, on whose fate does it lie?
> [It is only God who knows this secret]
>
> Iyn kar dawlat ast, kanun ta karar-sad

What inter-relationship with the likes of such descriptions is there for such miserable (namurad) fakirs as ourselves? It is only this much that we take one or two drops of the sweet water of these perfect people (ahl-i kamal) and keep our tongues and palates content and sweet. [10]

> The sky comes below the throne of God
> Still it comes above the surface of the earth
>
> Asman nisbat be-‘arsh amad furud
> War neh bas ‘aliyast pesh khak-i tur

Wa ’l-salamu awwalan va akhiran.

9.7 Maktub 1.197

To Pahlwan Mahmud

May Allah keep you firm on the straight, wide and well-tested highway (*jaddat*) that is the sharia (*Thabbatakum ’llahu ‘ala jaddati ’l-shari‘ati*). Felicitous (*sa‘adatmand*) is he whose heart is cold for the world (*az dunya sard shudeh bashad*), and warm from the heat of the love of the Haqq (*behararat-i mahabbat-i haqq, subhanahu ta‘ala, garm*).

9.7.1 Love of this world is the root of all sins

Love of this world is the root of all sins, and abstaining from that [*love*] is the supreme worship. It is since this world is the object of anger of the Haqq (S), and since the time he had created it, he did not look at it pleasingly. This world and the lover of this world are both stained by the stain of rejection and curse. The prophet said, *This world is accursed, and accursed is all that is in it, save the zikr of the lord (*Al-dunya mal‘unatun, wa mal‘unun ma fiha, illa dhikra ’llahi*).*[11]

9.7.2 Chanting zikr frees one from the love of this world

Those who chant zikr, or instead every particle of their bodies, are filled with the zikr of Allah (S). Consequently, they are beyond that rule, and they are not included in the lovers of this world. For this world is that that keeps the heart away from God, and instead keeps it absorbed in the *ghayr*, other, whether that other be wealth, or be it worldly intermediary (*amwal, asbab*). The incontrovertible text says, *So turn your face away from him who turns away from my zikr (*Fa-‘arid an man tawarra ‘an dhikrina*).*[12]

Whatever that is from this world, that is lethal danger (*bala-i jan*). The lovers of this world would be worried (*tafriqa*) in this world, and ashamed and remorseful (*mudhammat, hasrat*) in the last world. The true meaning of rejection of this world is rejection of the longing of it (*tark-i raghbat.*

When one attains [*the state*] where one would no longer long for it, staying in this world or leaving it, both would be equal. It is hard to attain this [*state*] without the companionship of the masters who have realized a state of ever-continuing

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10

> Although I did not get his name *sugar* shakkar
> This plenitude (basiy) is sweeter (khvush-tar) venom/ sadness (zahr) ??????????????????????????/
>
> Gar nadarim az shakkar juz nam behar
> Iyn basiy khostar keh andar kam zahr

11 hadith

12 Quran or what???A87, note 1

meditation (*arbab-i jam'iyyat*). If their companionship is attained then one should consider it a spoil of war, and should surrender oneself completely in their hands.

ps: The companionship of Mian Shaykh Muzzammil is a spoil of war for you, such a man is rare, instead rarer than a touchstone. However, the practice of kind people is to fulfill the needs of the others before their own needs, so you may let him go for a few days. When the job is finished, *insha' Allah*, the priceless man (*'aziz*) would come back. If you have pure intention (*ikhlas*) towards me, even though you are being absent, it would work as if you were present.

May Allah (S) award us the sustenance that is a perfect emulation of the best of men (*Razaqana 'llahu subhanahu wa iyyakumu 'l-istiqamata 'ala mutaba'ati sayyidi 'l-bashari*), *'alaihi wa 'ala alihi mina 'l-salawatu atammuha wa mina 'l-tahiyyatu akmaluha. Wa 'l-salamu wa 'l-ikram.*

9.8 Maktub 1.198

To Khan-i Khanan

9.8.1 It is hard for the fakirs to be friends with the rich

May the *Futuhat-i Makkiya* be the key to the *Futuhat-i Madaniyya* [i.e. may your outer peace be the cause of your inner peace], in the measure of the reverence possesed by the prophet and his noble progeny (bihurmati nabiyyi wa alihi 'l-amjadi), *'alaihi wa 'alaihimu 'l-salawatu wa 'l-taslimatu.* Your priceless letter oozing with respect to the fakirs has reached, and made my love for you stronger. Congratulations to you, and even more congratulations to you. *Bushra lakum wa thumma bushra lakum.*

Sir! It is very hard for the fakirs to be friends with the rich in this time. If the fakirs show their inherent humility (*tawadu'*) and politeness verbally or in letters, then the lowly suspect that they want something. As a consequence, the lowly ruin this world and the last world for themselves, and they get deprived of their perfections.

On the other hand, if the fakirs show unneediness (istighna), then the lowly compare that with their own bad nature, and decide that the fakirs are haughty and bad-natured as they are. They do not know that being unneedy is inherent to the fakirs. [Humility and unneediness] — these two contrary things come together in them, and destroys the notion that that [contrary things coming together] is impossible.

Abu Sa'id Kharraz has said, *I have come to know my lord by bringing together two contrary things (*'Araftu rabbi bijam'i 'l-addadi*).* Yes! Thoughtful people may not admit it, and instead consider it impossible. But it should not make one disbelieve in it, since the ways of friendship contradicts the ways of intellectual consideration (nazr-i 'aql). Mir and Mawlana would present the rest of the matters in detail.

And peace towards them who follow guidance (*Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda*).

9.9 Maktub 1.199

To Mulla Muhammad Amin Kabuli

9.9.1 Sufi practices

Your valuable letter that contained lots of love (*mahabbat*), sincerity (*ikhlas*) and feelings of special affection (*mush'ir az mawaddat va ikhtisas*) has arrived. May exalted Allah heal you (*afaqa 'llahu subhanahu*). You have sought a special litany for daily recitation (*wird*), and that is why the forthright (*arshad-iy*) brother Mawlana Muhammad Siddiq has been sent to you. May he keep you immersed in the zikr of this tariqa. And you should strive your best to do what he asks you to do. I hope it would yield good results. Things are not accomplished through letters alone, a meeting [*in person*] is also required, and that is why I was compelled to inconvenience Mawlana Siddiq. *Wa 'l-salam.*

9.10 Maktub 1.200

To Shakibi Isfahani

9.10.1 Interpreting *Nafahat*

Praise be onto Allah the master of the cosmos, and benedictions and peace to the prince of the emissaries, and his pure progeny (*Al-hamdu li-'llahi rabbi 'l-'alamina, wa 'l-salawatu wa 'l-salamu 'ala sayyidi 'l-mursalina, wa 'ala alihi 'l-tahirina ajma'ina*).

You had said that it is necessary to interpret some expressions in the *Nafahat* that is indeed complex. In order to fulfill that request of yours, I have gathered the courage to write a few lines.

O your esteemed eminence! Here. 'Aynu 'l-Qudat-i Hamadani has said it clarifying the states of a group of people — i.e. those people *who, without a guide, walk on an untrodden path (*rah-i na-masluk*)*. Those among them who are pre-dominated by their own states (*maghlubi dar panah-i khod*) and deeply intoxicated (*masti sa'iban*), their pre-domination and intoxication have saved them. On the other hand, those among them who had [*a sense of*] distinction (*tamayyuz*) [*i.e. somewhat sober*], their heads have been cut off. *Allah (S) knows best* Wa 'llahu subhanahu a'lamu*)*.

[*Now the trodden and the untrodden paths may be identified*].

1. The *trodden path (*rah-i masluk*)* refers to the path of the *suluk* i.e. cross the well-known ten stations sequentially and in a differentiated manner (*tartib, tafsil*). In this tariqa, the nafs is purified [*through the suluk-method*] (*tazkiya*) before the heart is purified [*through the jadhba-method*] (*tasfiya*). Also, here the return (*inabat*) is a pre-condition for receiving guidance (*hidayat*). This is the path of the lovers and the seekers (muhibbin, muridin).

2. The *untrodden path (*rah-i na-masluk*)* refers to the path of jadhba and love. This is the path where the heart is purified [*via the jadhba-method*] (tasfiya) before the nafs is purified [*via the suluk-method*] (*tazkiyya*). This is the path of election (*ijtiba*) — the return (*inabat*) is not a pre-condition here. This is the path of the beloveds and the sought ones (*mahbub, murad*) of God, and it lies in contrast with the first path.

[*Now the travelers of this untrodden path can be further subdivided into two sub-groups, intoxicated or sober, and these two sub-groups traveled on their unique paths.*]

1. [*The intoxicated ones*] had a powerful jadhba, and they were overwhelmed by love (istila'-i mahabbat) that may be called predominating (maghlubi) and intoxicating (masti), and they were preserved from being harmed by the external and the internal satans, and they were protected from the satanic deceptions and misguidance (ighwa, idlal). Although they lacked a guide (*rahbar*), still then, by the grace of God (be-fadl-i iyzdiy), jalla sultanahu, they finished the path, and reached the true object of seeking [*i.e. God*].

2. [*The sober ones*] lacked both a powerful jadhba, and also a predomination of love (*istila'-i mahabbat*). Additionally, since they also lacked a guide, satan the enemy of the religion had misguided them, destroyed them, and brought them into endless death.

Two Turcomans were there among those who were predominated (maghluban) by the abovementioned state of [*of love*]. Hussain Kassab narrated them a story in allusion (ramz, isharat), *We were going in a magnificent caravan. Suddenly two Turcomans got out of that caravan, and took an untrodden path etc.*

9.10.2 Interpretation of the dream

Those two Turcomans took the untrodden path, and Hussain Kassab followed them on this path — that path was the path of jadhba-method and love (mahabbat). That path is closer than the trodden path, which is path of the suluk-method. At the outset of this path [of jadhba, the salik] feels pleasure and comfort (iltidhadh, aram).

And this [feeling] causes *absence of sense perception (ghaybat ast az hiss)*, and *dispatch of ignorance from knowledge (ba'ithi dhuhul ast az shu'ur)*, and forgetfulness[13] — this has been alluded to be the night (be-shab namudeh ast).

When this unseenness and ignorance of the created things (ghaybat va dhuhul az khalq) contains the presence and feeling of the knowledge of the creator, that presence and feeling of knowledge

[13] kinayat az inhalat—I couldnt understand it and so translated it from Aftabi

(hudur, shu'ur) has been alluded to be the moon. This station should be clearly explained. So listen with inner awareness.

1. The director of the body is the spirit, and the director of the frame is the heart (mudabbir-i jasad ruh ast, va murubbi-i qalib qalb).

2. Bodily faculty is acquired from the spiritual faculty, and the sensory faculty of the frame oozes out of the lights of the heart (Quwwa'-iy jasadiy muktasab az quwwat-i ruhaniy ast, va hawas-i qalibi mustafad az nuraniyat-i qalbi).

3. On the method of jadhba, it is an absolute requirement that the heart and the spirit turn their faces onto the holy person of God (tawajjuh-i qalb va ruh bejanab-i quddus-i khodavandi keh lazim-i tariq-i jadhba ast).

4. Consequently, necessarily, the heart and spirit indeed face-turn onto the holy person of God [for an interval of time].

5. The beginning moments of that interval are the moments of imperfection (Ibtida'-i hal keh awan-i naqs ast). Because the body has not yet realized sufficient training, and the frame has not yet realized sufficient nurture (futuri dar tadbir-i jasad, va tarbiyat-i qalib rah miyyabad).

6. [And this insufficient nurture causes miscommunication while the qalb and the ruh are directing the body]. As a result, the sensory organs do not work (ta'til-i hiss). And error takes place in feeling the knowledge (dhuhul az shu'ur). And the limbs become idle.[14] And unintentionally falls asleep on the ground (va biy-ikhtiyar bar zamin mikhabanad).

7. This is the state which the great shaykh Shaykh Muhyi 'l-Din ibn al-'Arabi (quddisa sirruhu) called *ecstatic dance of the spirit (sama'-i ruhi)* in the *Futuhat-i Makkiya*.[15] The ecstatic dance (sama') that contains prancing (raqs) and circular movement (harkat-i dawri) is called natural dance (sama'-i tab'i), and Ibn Arabi has forbidden it strongly.

8. So it is verified (muhaqqiq) that external forgetfulness (ghaybat-i suri) contains (mutadammin) internal presence (*hudur-i ma'nuwi*), and ignorance of the body (dhuhul-i jasadi) is the root of spiritual feeling (shu'ur-i ruhi). It is appropriate to interpret it as the moon.

Now let us proceed to the principal matter. You may know that:

1. The moon covering its face with a black veil [i.e. the moon hiding behind a black cloud], it refers to the manifestation of the human attributes (zuhur-i sifat-i bashariyya). The beginners attain that presence and awareness (hudur, agahiy) because [those human attributes] had been concealed (istitar) [in them].

2. This concealment continues until the [salik reaches] the middle-level of the states (tawassut-i ahwal). Yes! Concealment does not come to [the saliks] who have reached the middle-level (mutawassitan), although they are not without concealment [completely, for they do attain a little bit concealment.]

3. Possibly, it is due to this reason that [Hussein Kassab] had said, *At midnight, for the second time, the moon came out of the veil [i.e. the barrier of the cloud], and I again found the foot-marks of those two strong men (javan mard).* Because the state of expansion (bast) is the time of the presence and awareness (awan-i huduri, agahi) of God, and when it happens the path gets illuminated, and the distance (musafat) is covered more. *When the morning arrived (chun subh rasid)* means when the unseenness and ignorance (ghaybat, dhuhul) became weaker (za'il gasht). And the presence and awareness (hudur, agahi) became stronger, and joined together for the purpose of giving face-turning to the creation. He had alluded to this presence (huduri) as the *sun rising.*

4. The mountain means the existence with human attributes (wujud-i bashariyat) which has

[14] (bustiy quwwa va jawarih mirsand) — I could not understand this line and so re-translated it from Aftabi

[15] *sama'* here means an ecstatic dance that sufis do, cf. Aftabi, Steingass

appeared to [the salik] during this time-span. Because on this path, it is after the purification of the heart [via the jadhba-method] that the nafs is purified [via the suluk-method]. Since those two Turcomans had powerful jadhba, and a surfeit of love (istila'-i mahabbat), they climbed the mountain of human existence (bashariyat) and heroically set their feet on its summit, [very fast], taking only a moment, and attained a sort of fana. Since Hussein Kassab lacked such a power, he climbed that mountain with difficulty, and even that by following the two Turcomans — else his head would also have been cut off.

5. The camp of the soldiers (shagar-gah)[16] refers to the level of the fixed entities (martaba'-i a'yan-i thabita) that comprehends

   (a) the entifications of the essences of the contingent things (ta'ayyunat-i haqa'iq-i imkani)

   (b) entifications in the knowledge of the Necessary (ta'ayyun-i 'ilmi wujubi).

   . *The endless tent amongst them (dar an miyan khaima-i biy-nihayat)* there referred to those entifications [in the knowledge of the necessary]. It has been called the *sultani* tent.

6. When Hussain Kassab heard, *That tent is the sultani tent*, he thought that possibly he had succeeded in attaining his purpose. So he was about to descend from the riding-animal of intoxication and drunkenness (markab-i sukr, masti) — without whose assistance this path may not be cut through — and tried to arrive on the destination (bewusul-i matlub).

7. The right foot means the subtlety of the spirit (ruh). Because on this untrodden path, one has to walk with the leg of the heart and the spirit. There one does not walk by the leg of knowledge and practice ('ilm, 'aml), for they are related to the trodden path. First, what came down from drunkenness (masti) is this very ruh, and the second was the qalb i.e. he came down with the left foot. When he was taking the leg out of the stirrup, he heard this *ilham*, *The sultan is not in the tent.* The left foot means the subtlety of the heart. First, *When he came down from drunkenness* means when he descended from the spirit. And the left foot is the *qalb. When [Hussein Kassab] was taking his feet out of the strirrup, he received an inspiration,* The sultan is no longer in the tent — it is indeed true.

8. The jadhba of Hussein Kassab was not powerful, and so he got down from the carrier of drunkenness (masti) on receiving just a little bit of good news. On the other hand, those two Turcomans had powerful jadhbas and predominating love, and so they did not get deceived by that little bit of good news, and instead ascended above heroically. Had Hussein Kassab waited there for even a thousand years, still he would surely fail to find the sultan in the tent. For God is beyond the beyond (Uw ta'ala wara' al-wara'-st).

9. The term, *He went out riding [on a horse] to hunt (bar nushasteh ast, va be-shikar shudeh)* means he mounted the horse that was the place and locus of manifestation of the beauty of God (majaliy va mazahir-i jamila), and began to snuff out the lifebirds of the lovers (be-sid-i dilha-i 'ushshaq). Since such a saying and meaning (avaz, ma'na) conformed to the understanding (fahm, warayat) of Hussein Kassab, [God] came down in the method of descent (tanazzul)[17] and spoke to him. Else whats the meaning of riding on a horse, and hunting there where the person of God is.

   So many went, so many flew, so many made the search
   All returned empty handed, the pocket and the purse were empty

   [18]

10. Another meaning for the term [*riding on a horse*] is coming to my mind, and that [meaning] interrelates to the station of solitariness

[16] I could not find it in Steingass, and so re-translated from Aftabi, and also my guess

[17] in the method tanazzul as Ibn Arabi explained it

[18]
??? sarayi ruz bihi
Bazgashtand va jib va kisa tahi

and greatness of God (munasib-i maqam-i tafarrud, kibriya). However, taking such a meaning is also inappropriate for God, but it is still better that the other meanings. And that meaning is this: *Wahdat* sat there. And *wahdat* is the first entification, and the level above *wahidiyyat*, [in the Akbarian five descents]. When on the level of *wahdat*, there is fading away and seeking of perishment (idmihlal, istihlak), then he decided that hunting is appropriate for this station because it causes animals to be destroyed. Knowing that, he got pre-occupied with hunting.

11. Shaykh Muhammad Ma'shuq Tusi and Amir 'Ali 'Abu went to place where the king was hunting, and came back as the prey that was hunted down. However, Ma'shuq Tusi was nearer to the fore-front and nearer in nearness (aqdam, aqrab). Hussein Kassab was hoping that the king would return to the camp, and so he was waiting in the tent of one-and-allness (wahidiyyat). *And Allah (S) knows the reality of the purpose, and what hits the mark or what blocks. (*Wa 'llahu subhanahu a'lamu bihaqiqati 'l-muradi wa ma fihi, mina 'l-sawabi wa 'l-sadadi*).*

9.10.3 Naqshbandi path is the untrodden path

Sir! The masters of the Naqshbandia tariqa (*qaddasa 'llahu ta'ala asrarhum*) have chosen this untrodden path (*rah-i na-masluk*). And that unknown path (*rah-i na-ma'hud*) became well-known (*rah-i ma'hud*) via the tariqa of these [*Naqshbandi*] masters. And by their face-turnings and miraculous powers (*tawajjuh, tasarruf*), they took the people of the world to the destination on this path. Arrival onto God is assured in this tariqa provided that the guiding pir (*pir-i muqtada*) is treated with courtesy (*adab*). On this tariqa, the old and the young are equal with respect to arrival onto God, also women and children as well. Even the dead may hope to attain this felicity. Hazrat Khwaja Naqshband (*qaddasa sirruhu*) has said, *From Haqq (SWT), I have sought such a tariqa so that the seeker is assured to arrive onto him (*Az haqq subhanu wa ta'ala tariqi khvasteh-am keh albateh mawasil bashad*).* Hazrat Khwaja 'Ala'uw 'l-Din 'Attar (*quddisa sirruhu*) who was the first (nukhustin) caliph [*of Khwaja Naqshband*] has composed the following couplet on this:

> Would the lord of mysteries not be irritated
> I would unlock the lock of this world
>
> Gar nashakasti dil-i darban ra
> Ze qafn-i jahan ra, hameh be-koshudiy

*May Allah keep us and you firm on the straight path [of Islam] that well-pleases the Mustafa (*Thabbatana 'llahu subhanahu 'ala 'l-tariqati ha'u'la'i 'l-akabiri*), Wa 'l-salam.*

9.11 Maktub 1.201

To Kuchak Beg Hesari

9.11.1 Is all the knowledge contained within two or three letters?

Praise be on Allah, and peace be on his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

Question: Someone has said, *All the knowledge is contained within two or three letters.* Is it credible?

Answer: That person may have known it, heard it, or learned it from a book, for it has come from the masters of the later era. Hazrat 'Ali (may Allah brighten his face, *karama 'llahu ta'ala wajhahu*) said, *All the knowledge is in the letter* ba *of* bismi 'llah*, instead in the dot of the letter* ba*.*

On the other hand, if that person claims to see it in an unveiling (*kashf*) by this saying, then he has either of these two states:

1. If he claims that he has been informed via unveiling (*munkashif*) that all the knowledge is in two or three letters then he may either know it or not know it, but still he may be believed.

2. On the other hand, if he claims that he been informed via unveiling that all the knowledge is in two or three letters, and also he has studied (*mutala'a*) it within that two or three letters, then his claim is false. He is not credible.

And peace towards them who follow guidance, and take up following the Mustafa, on him and on his progeny be benedictions and peace-offerings that are most complete and most perfect. (*Wa '-salamu 'ala mani 'ttaba'a 'l-huda, wa 'ltazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi, al-salawatu wa 'l-taslimatu atammuha wa akmaluha.*)

9.12 Maktub 1.202

To Mirza Fathu 'llah

*May Allah keep us and you firm on the straight path [of Islam] that well-pleases the Mustafa (*Thabbatana 'llahu subhanahu wa iyyakum, 'ala 'l-tariqati 'l-mustaqimati 'l-mardiyyati 'l-mustafawiyyati*), 'ala sahibha 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu.*

9.12.1 Discussion among sufi brothers

Once the matter of anger of the Naqshbandi masters was being discussed. Therein a group of people were also being discussed. They have entered the initiatic path (*silk-i iradat*) of these masters, and have surrendered to the masters, and the masters have accepted them as well. And then at a later time, without any reason, and without being pressured, they have cut their relationship with those [*original*] masters. And then, by their own negative supposition (*zann*) and guess (*takhmin*), have held the tails of the garments (*adhiyal*) [*i.e. have become the disciples*] of other [*i.e. new*] masters. At that time, your name and also the name of Qadi Sanam were mentioned. I do not believe that this discussion went on for more than a minute. Even that, it took place when a related matter was discussed. God forbid (*Khoda nakonad, jalla shanuhu*)! I would never wish evil to a Muslim, or harbor enmity to one. Please rest assured on this matter.

9.12.2 Zikr of the attributive names of God

You may be aware that our tariqa is not a tariqa where the names of God are called upon (*tariq-i da'wat-i asma' nist*). In its place, the masters of this tariqa have chosen to perish (*istihlak*) in the one who is named by those names [*i.e. in the* dhat]. From the very outset, they face-turn towards the sheer one-in-numberness (*ahadiyat-i sirf*). And they leave aside the names and the attributes, and in their place they seek nothing but the person (*dhat*) of God (*ta'ala va taqaddasa*) [*as opposed to his attributes,* sifat]. As a result, the end of others have been inserted into their beginnings.

> Take a guess, my garden
> How beautiful would it be in the spring?

9.12.3 Discussion on the discussion resumes

Now since that discussion has taken a different turn as multiple people have described it, and has become the cause of suspicions, I have become compelled to write a few lines. Whether you remain my friend or not, it does not really matter. Instead, my purpose is to do good to you. However, there is a well-known proverb, *He who is satisfied in him being harmed, he should not be treated compassionately.* You may be assured that I have never wished you any harm, and Allah willing, I would never do it. The matter of anger of the dervishes was being discussed, and it was in some other context. Please do not [*misinterpret it, and*] get hurt.

9.12.4 AbuBakr is the greatest

Second, he who thinks of himself as being greater than Hazrat Siddiq (*radiya 'llahu ta'ala 'anhu*), he would be one of these two: Either he is a sheer zindiq or a complete ignoramus (*zindiq-i mahd, jahil-i sirf*). I sent you a letter several years ago describing the saved sect. There I narrated that the Sunni congregation is the only saved sect. Surpise! Even after seeing that, you permit such a talk. If someone considers even Hazrat 'Ali to be better than Hazrat AbuBakr, then he leaves the boundaries of the Sunni congregation. So how would I consider myself better?

Additionally, the sufi masters have said, *If one considers oneself to be better than even a gangrenous dog, he is deprived of the perfections of these sufi masters.* Hazrat Siddiq i.e. AbuBakr

is the most excellent among all men, after the prophets (*'alaihimu 'l-salawatu wa 'l-taslimatu*) — - all the Salaf are unanimous on this. Whoever wants to break this uninamity is a fool. I have written in my own writings that Wahsi who killed Hazrat Hamza was in the companionship of [*the prophet who is*] the best of men (*'alaihi wa 'ala alihi 'l-salawatu wa 'l-salamu*) as a faithful only once but even he is greater than Wa'is Qarni who was the best among the followers. It is not a sign of prudence to hold such a negative belief on such an [*exalted*] person [*as Hazrat AbuBakr*]. You may ponder that writing of mine that has cast everyone into confusion, and discover its true meaning. You should not support them who are jealous [*of me, and twist my writings*].

It is true that sufi shaykhs say inappropriate thing predominated by intoxication (*ghalba'-i sukr*). For example, Shaykh Bistami has said, *My flag is higher than the flag of Muhammad (*Liwa'i arfa'u min liwa'i muhammadin*)*. By this saying, [*Shaykh Bayazid Bistami*] may not be called superior [*to the prophet*], as that would be denying the religion. However, there is no such [*confusing intoxicated*] sayings in any of my writings [*even, for our Naqshbandi-Mujaddidi tariqa is a sober tariqa*]. *Wa 'l-salam.*

9.13 Maktub 1.203

To Mulla Husaini
May Allah almighty make your states beautiful, and may the exalted being make your deeds and wishes wholesome, (*Ahsana 'llahu ta'ala ahwalakum, wa aslaha subhanahu a'malakum wa amalakum*).

9.13.1 Loving the sufis is blessed

In your letter, there were hints that you love the fakirs. Receiving it, I was delighted. May Allah the exalted and almighty increase your love for this distinguished tribe (*ta'ifa'-i 'aliya*) day by day and make you hold them in utmost respect. Those who love them are with God according to the hadith *He is with him whom he loves (*Al-mar'u ma'a man ahabba*)*.[19] And they are the people who are saved from lamentation (*shakawat*) [*in the last world*].

[19]Bukhari, and Muslim, Amrit

9.14 High rank of zikr-chanters

It comes in the hadith that God has a group of angels who do not write down deeds, instead they walk the streets and seek out the people of zikr. When they find a group of people in zikr, they call out, *Hurry towards fulfilling your own need, (*Beshtabid, basvi hajat-i khvish*)*. Then they envelope those chanting zikr with their wings, and they were so many that they reached the heavens. [20] God knows the situations of his devotees better than the angels, even then he asks the angels [*when they return to the heavens,*] *How were my devotees when you saw them?* The angels answer, *They were praising you, and remembering your greatness, and making your pure from all flaws and imperfections (*jumla'i 'awab, nuqsan*)*. Then God asks, *Have they seen me?* They answer, *No, they have not seen you.* Then God asks, *Had they seen me, how would they behave?* The angels answer, *They would praise (*tahmid*) you, exalt (*tamjid*) you and magnify (*takbir*) you even more.* Then God inquires, *What are they seeking from me?* The angels answer, *They are seeking paradise.* God asks, *Have they seen paradise?* They answer, *No, they have not seen it.* God asks, *Had they seen it, how would they act?* They answer, *They would seek (*talab*) it even more, and they would covet (*hirs*) it even more.* At that point, the angels report, *O God! They fear your hell and they are seeking your refuge from it.* The Haqq (SWT) asks, *Have they seen hell?* They answer, *No, they have not.* He asks, *Had they seen it, how would they behave?* They say, *Had they seen it, they would seek refuge even more, and seek out ways to flee from it.* At that point, God says to the angels, *You witness it, I forgive them all.*

Then the angels question, *O lord! In this gathering of zikr-chanters, that person there has not come here for the purpose of zikr, instead he came for a mundane reason (*hajat-i duniyawi*). [So how would he receive forgiveness?]* The Haqq (SWT) would answer, *They sit (*ishan jalisanand*)* i.e. they sit with me. And God had said in a hadith-report, *I sit [with him] who chants zikr of me (Ana jalisu man dhikrani).* And those who sit with God

[20]Abu Huraira narrates in Bukhari, Muslim, q.v. Amritsari

are never evil-natured (*badbakht*). Therefore this hadith, and the above-mentioned hadith *I am with him who loves me (*Al-mar'u ma'a man ahabba*)*, both these two hadith-reports prove that whoever will love this tribe are with God, and whoever are with God are never evil-natured (*badbakht*).

May Allah keep us and you firm on loving this honorable group, via the intermediation of the ummi*Hashimi prophet, in the measure of the reverence that you have given him. Benedictions, peace-offerings, and salutations be on him and on his progeny, at all times, both at the time when those who chant zikr are chanting it, and also at the time when those who are heedless to zikr are being heedless. (*Thabbatana 'llahu subhanahu wa iyyakum, 'ala muhabbati ha'ula'i 'l-kirami, bihurmati 'l-nabiyi 'l-ummiyi 'l-hashimi, 'alaihi wa 'ala alihi, al-salawatu wa 'l-taslimatu wa 'l-tahiyatu,O kullama dhakarahu 'l-dhakiruna, wa kullama ghafala 'an dhikri 'l-ghafilun*).*

9.14.1 Commenting on a sufi's hal

That state of yours that you penned in the letter to Mian Shaykh Elahdad, such state of being nonexistent and being lost (*'adamat, gom shudanha* — they are often seen among the seekers. Aspire high; do not remain content with whatever comes into your hands thinking it is enough.

> He has no color, the beloved of my heart
> Seeing it colorless, do not stop any more
>
> Bas birang ast, yar-i va nahwahay-i dil
> Qani' nashvi birang nagahayi dil

In short, companionship of these masters is essential (*daruriyat*). May God put us in their companionship.

> If you roam around drunkards, if you get no wine, you'd get the smell
> Even if you don't get even the smell, seeing it would be so great
>
> Gard-i mastan gard, agar mai kam rasad bu'i rasad
> garcheh bu'i ham narasad, ruiyat-i ishan bas ast

9.14.2 How to chant zikr

In the method (*tariqa*) that you received from *hazrat-i qibla* [*Khawaja 'Abdul Baqi,*] may his secrets be sanctified (*quddisa sirruh*), in that same method, conceive the blessed name *Allah* as *without how (*bechuni, bechegunagi*)*. Next turn your face towards the heart in totality (*bikulliyat*), and then pass around (*bigudharani*) the blessed name Allah in the heart. Do not conceive him as present or seeing (*hadir, nazir*), even do not meditate on any attribute (*hech sifat malhuz and*) [*at all.*] Instead, after doing a face-turning (*ba'd az tawajjuh*) on that holy name, keep the object of zikr [*i.e. the blessed name* Allah] always present in the heart (*madhkur hamvareh dar dil hadir darand*).

For a few needed matters, your presence and meeting is needed. If we meet then we could discuss them. Until we meet, you may continue writing on your new *hal.* It is then [*when I read it, at that instant*] you would receive face-turning while being absent (*tawajjuh-i gha'ibana*). *Wa 'l-salam.*

9.15 Maktub 1.204

To Mir Muhammad Nu'man Badakhshi

9.15.1 Ignore the painful sayings of the enemies

Mir Muhammad Nu'man! Do not get hurt by the painful (*parishan*) sayings of those who would lose out (in the last world). *Everyone would act according to his pattern (*Kullu ya'malu 'ala shakilatihi*)*.[21] It is better that you refrain from retaliating. Lies are lightless. Their self-contradictory sayings (*kalimat-i mutanaqida'*) would cheapen their market-value. *For whom Allah has not made a light, he has no light. (*Man lam yaj'ali 'llahu, lahu nuran, fa-ma lahu min nurin*)*.[22] Instead, you may focus on what you are doing, and shut your eyes before other directions. *Say Allah, and then let them remain with their fruitless discussions (*Qul Allah, thumma dharhum khawsni'him yal'abun*)*.[23]

My brother Khwaja Muhammad Sadiq has arrived on time. He observed retreat (*i'tiqaf*) with

[21] Q
[22] Q
[23] Q

me for ten days, and received opened things and arrived things (*futuhat, waridat*) (i.e. inspired knowledges and states). *Wa 'lhamdu li-'llahi subhanahu*! The rest of the brothers are also living in a meditative state (*jam'iyyat*), and progressing (*taraqqiyat*) step by step. *This is the bounty of Allah. He grants it to whomever he wishes, for Allah possesses magnanimous bounties (*Dhalika fadlu 'llahi, yu'tihi man yasha'u, wa 'llahu dhu 'l-fadli 'l-azimi*).*[24] *Wa salla 'llahu ta'ala 'ala khayri khalqihi sayyidina muhammadin, wa alihi wa ashabihi wa sallama baraka 'alaihi wa 'alaihim ajma'ina.*

9.16 Maktub 1.205

To Khwaja Muhammad Ashraf Kabuli

9.16.1 Sunna is the foundation

May exalted Allah ennoble you with the perfect emulation of the Mustafa, benedictions, peace-offerings, and salutations be on him (*Sharrafukumu 'llahu wa subhanahu bikamali 'l-mutaba'ati 'l-mustafawiyya', 'ala sahibha al-salawatu wa 'l-salamu wa 'l-tahiyyatu.*)

Indeed, this [*emulation of the sunna*] is the is the foundation of all [*good*] deeds (*milaku 'l-amr*), and the wish of all champions of truth (*munyatu 'l-siddiqina*). Apart from this sunna, everything else is false thoughts and corrupt ideas(*awhamun batilatun, khiyalatun fasidatun*). May exalted Allah save us and you from these [*false ideas.*] *Najjana 'llahu subhanahu wa iyyakum 'anha*)

And peace towards them who follow guidance, and take up following the Mustafa, on him and on his progeny be benedictions and peace-offerings endlessly (*Wa '-salamu 'ala mani 'ttaba'a 'l-huda, wa 'ltazama mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi, al-salawatu wa 'l-taslimatu da'iman.*)

[24] Q.Jumu'a'.62.4

9.17 Maktub 1.206

9.17.1 Abundant Zikr saves one in the last world

To Mulla 'Abdu 'l-Ghafur Samarqandi

9.17.2 This world is evil

*O Allah! Wake us up before death wakes us up, for the reverence for the prince of the prophets. On him and his noble progeny, and on them be the most complete benediction and most perfect peace-offering (*Allahumma nabbihna qabla an yunabbihana al-mawtu bihurmati sayyidi 'l-mursalina. 'Alaihi, wa 'ala alihi, wa 'alaihim al-salawatu wa 'l-taslimatu atammuha wa afdaluha*).*

I am delighted to receive your respectful letter (*iltifat-nameh*) that you wrote to me, this far away fakir. May Allah grant you a good compensation (*jazakumu 'llahu subhanahu khaira 'l-jaza'i*) on behalf of us.

Brother! God has not brought forth man into this world so that they can enjoy the bliss of delicious food cooked in ghee (*charb*), or wearing resplendent (*maziyyab-i nafis*) attire. Nor has he created man for experiencing pleasure, bliss, caprices, or fun (*tamattu', tana'um, hawa', la'ib*). Instead the purpose of creation is to remain in submissiveness, brokenness, incapacity, poverty (*dhill, inkisar, 'ajz, iftiqar*). This is the true [*form of what is called*] *bandegi* [*in Persian, or in Arabic* 'ibadat *meaning worship, slavery, devotion.*] [*You should note that here brokenness and poverty*] should be that type of brokenness and poverty that the sharia permits. It is because observing the hard training-practices and difficult strivings [*to subdue the instigating soul*] (*riyadat, mujahadat*) of the deviant (*batil*) sects that do not conform to the sharia do not yield anything but destruction and debasement (*khisarat, khidhlan*).

[*What should you do?*]

1. [*First,*] you should rectify your creed and practice according to the decisions of the ulama of the mainstream Sunni community — I am grateful to Allah for keeping me with them, (*shakara 'llaha ta'ala sa'yahum*).

2. [*Second*,] you should decorate yourself well with the sharia.

3. [*Third*,] after that, you should illuminate your inner realm by the zikr of God [*via the sufi path*].

Practice the lesson (*sabaq*) you have been given from the masters of the most exalted Naqshbandi tariqa, and keep repeating it. In the tariqa of these masters, the end has been inserted in the beginning (*indiraj-i nihayat dar bidayat*), and their transmission (*nisbat*) is above other (*fawqa*) all other transmissions. People with low mentality may or may not believe it, it does not matter, since my intention is to make my friends [*i.e. sufi brothers*] to long for and yearn for (*targhib, tashwik*) it. Let us not discuss the opposers.

Whoever knows it as a fairy tale, it's a fairy tale
and he who sees it as ready cash, he's a true man

Har kasi afsaneh najanad, afsaneh ast
va ankeh didash naqd-i khod, mardaneh ast

In short, salvation (*falah*) in the last world depends on abundant (*kathir*) zikr. Its proof is the verse, *Chant zikr of Allah abundantly, so that you may triumph (*Wazkuru 'llaha kathiran la'allakum tuflihuna*)*[25] — it confirms this interpretation.

Therefore, you should resolve to chant abundant zikr, and whatever stops you from this felicity, consider it an enemy. This is the way to salvation. *What is the job of the messenger but to deliver the message (*Ma 'ala 'l-rasuli 'lla 'l-balaghu*)?*

Chant zikr and zikr, as long as you live
pure heart comes from the zikr of the all-merciful

Zikr gu zikr, ta tora jan-ast
Paki dil, ze zikr-i rahman ast

God says in the Quran, *Take note! It is in the zikr of Allah that hearts find inner peace (*Ala! Bi-dhikri 'llahi tatma'innul qulubu*)*[26]

[25] Quran Anfal.8.45, Jumu'a'.62.10
[26] Q.Ra'ad.13.28

You should ask exalted Allah to grant you the opportunity of such [a *practice of zikr*,] and being firm and diligent (*al-thabatu, al-istiqamatu*) on it, for it is the foundation of all deeds (*milaku 'l-amri*)

Peace be on them follow guidance, and firmly follows the Mustafa. On him and his progeny, be the most complete and perfect benediction, salutation, and peace-offering. (*Wa 'l-salamu 'ala mani 'ttaba' 'l-huda, wa 'ltazamu mutaba'ata 'l-mustafa, 'alaihi wa 'ala alihi al-salawatu wa 'l-taslimatu atammuha wa akmaluha.*)

ps: I have sent you a upper body garment called *farji* that has been worn in blessed times over and over again. I want you to wear it

May the end-result of every matter be good, by the prophet and his noble progeny (*'Awaqib jami' umur bikhair bad, bi-'l-nabiyyi wa alihi 'l-amjadi*), *'alaihi wa 'alaihim, al-salawatu wa 'l-salam.*

9.18 Maktub 1.207

To Mirza Husamu 'l-din Ahmad

9.18.1 The high rank of the companions

Praise be on Allah, and peace be on his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). For a loing time, I have not been hearing any good news on you, your sons, dear son Jamalu 'l-Din Hussain, and the rest of the respected elders, and the servants of your sublime court, especially Mian Shaykh Elahdad, and Mian Shaykh Elahdiya It seems to me that you must have forgotten us, for I fail to see any barrier that would keep you away from communicating with us apart from this forgetting.

Yes! A physical nearness is especially effective to bring people near one another spiritually. It is for this reason, no friend has been able to reach the level of the companions. Wa'is Qarni had a high level. Still, as he was unable to attain the companionship of the best of men, *'alalihi wa 'ala alihi al-salawatu wa 'l-taslimatu*, he could not reach the level of the lowest-ranked companion. Once someone had asked 'Abdu 'llah ibn Mubarak (*radiya 'llahu ta'ala 'anhu*), *Between Muwawiyya*

and 'Umar ibn 'Abdu 'l-Aziz, who is better? He answered, *The dust particles that entered the nostrils of the horse of Muwawiyya while he was following the prophet, even that is far higher than 'Umar ibn 'Abdu 'l-Aziz.*

Everyone here is fine in all matters. I am being grateful to God for this, instead for all the bliss especially the bliss that is Islam, and the bliss that is being able to follow the prince of the mortals. For this is the foundation of all deeds, and on it salvation stands on. This is the means for felicity in this world and the last world. May Allah keep us and you steadfast on it, in the measure of the reverence possesed by the prince of the emissaries (*Thabbatana 'llahu subhanahu wa iyyakum 'ala dhalika, bi-hurmati sayyidi 'l-mursalina*), *'alaihi wa 'ala alihi wa 'alaihim al-salawatu wa 'l-taslimatu atammuha wa akmaluha.*

> This is the work, all else is in vain
> [*If you are into vain work, disaster would strike*]
>
> *Kar-i in ast*
> *va ghair in hameh hech*

9.18.2 Sufi states must conform to the sharia

What would be gained from the deceptive sayings (*tarahat*) of the sufis? And what progress would be attained from their states (*ahwal*)? There, [*before God*], ecstasies and states (*wajd, hal*) would not be purchased even for the price of half a farthing unless measured in the balance of the sharia. And the unveilings and inspirations (*kashf, ilham*) would not be purchased even for the price of half a grain of barley unless verified by the touchstone of the book and the sunna.

9.18.3 Purpose of sufism: Firm belief in the sharia

The purpose of sufism is to attain an increase in firm conviction, *yaqin* (*husul-i izdiyad-i yaqin*), in the matters of creed (*mu'taqadat*) of the sharia, that is the reality of the faith (*haqiqat-i iman*), and also to make the observance of the rules of the sharia easy. There is no other purpose save this. Because the vision of God would take place in the last world, it surely would not happen in this world.

The witnessings and self-disclosures (*mushahada, tajalliyat*) satisfies the sufis, but it is like finding ease in the shadows (*zilal*), and being consoled by the model or a similar thing (*shabh, mithal*). God is beyond the beyond (*Uw ta'ala wara'u 'l-wara' ast*).

Surprise! [*I am in a dilemma*]. If I describe the realities of their witnessings and self-disclosures (*haqiqat-i mushahadat, tajalliyat*), then I am afraid that it would break apart the search (*futuri dar tilab*) in the beginners of this path, and their longing would lessen. At the same time, I am also afraid that if I refuse to say it having known it, I would be casting the common people into confusion because both the truth and the falsehood are confusingly (*iltibas*) joined together there [*in those witnssings*].

O Allah! You are the guide to the people who are restless having fallen into a calamity! Guide us for the reverence of [*the blessed prophet*] whom you have made as the mercy to the creation, *Ya dalila 'l-mutaharrina! Dullani bihurmati man ja'altahu rahmatan li-'l-'alamina*), *'alaihi wa 'ala alihi al-salawatu wa 'l-taslimatu.* Keep on informing us on the howness of your states (*kayfiyat-i ahwal*), for it would cause our mutual love to grow. Peace be on them follow guidance, and cling to the following of the Mustafa. (*Wa 'l-salamu 'ala mani 'ttaba' 'l-huda, wa 'ltazamu mutaba'ata 'l-mustafa*), *On him and his progeny, be the most complete and perfect benediction, salutation, and peace-offering. (*'alaihi wa 'ala alihi al-salawatu wa 'l-tahiyyatu wa 'l-taslimatu afdaluha wa akmaluha.

9.19 Maktub 1.208

To Makhdumzadeh Khwaja Muhammad Sadiq

9.19.1

May Allah (S) grant his lovers peace in accordance to the depth of their love for him (*Sallamahu 'llahu subhanahu 'ala mafariqi 'l-muhibbina*). Son! You have asked this question, and I am answering it.

Question: Sometimes a salik of this tariqa, on the stations of the ascent, finds himself on the same station as the prophets (*'alaihimu 'l-salawatu wa 'l-taslimatu atammuha wa akmaluha*). Even that, he sometimes thinks that he has gone to an even

higher station. What is its mystery? Especially when it is the consensus of opinion (*ijma*) of the ulama that the prophets (*'alaihimu 'l-salawatu wa 'l-tahiyyatu*) are superior [to the friends]. And whatever perfection that a friend receives, he receives them via his prophet's intermediation.

Answer: Those stations of the prophets [*that the salik finds himself on*], they are not their final stations. Instead, the prophets ascend far higher than that. Those stations [wherein the prophets find themselves finally after completing their ascents] are the names of God. And these names are the origins of entification (*mabadi'-i ta'ayyunat*) for the prophets. It is via those names that the prophets receive effusion from the person of God (*ta'ala va taqaddasa*).

Without the intermediation of the names [and the attributes], the person of God (*ta'ala va taqaddasa*) has no interrelationship (*munasabat*) with the cosmos, and has attained no relationship (*nisbat*) save unneediness (*ghina*). Its proof lies in the generous verse, *Indeed, Allah is unneedy of the cosmos (*Inna 'llaha la-ghaniyyun 'ani 'l-'alamina*).*[27]

When the prophets come down (*nuzul*) from the levels of the ascent, they bring down the lights of the above [i.e. the names] along with them. At that time, the prophets go into these names, in accordance to their levels, that are similar to their natural domains (shabahat b-ahyaz-i tab'iya). The purpose [of the prophets is] to remain therein permanently (iqamat mifarmayad) and make it his new homeland (watn). Due to this reason, if one seeks them after the prophets have become settled, one would find them within those names.

As a result, when the people with high receptivities (*isti'dad*) — who are face-turned on the person of God — ascend, [first] they reach the abovementioned [lower-level] names [that are the origins of entification of the prophets]. And [second], they even ascend further above, [even higher than the prophets], as high as Allah wills. [However, that second ascent is merely temporary, for eventually] those saliks come down from above, and get settled in the names that are the origins of their own entifications (*mabda'-i ta'ayyun-i wujudi*). And at that time those names [in which the saliks are finally settled], they would certainly be lower than those names that are the stations of the prophets ('alaihimu 'l-salawatu wa 'l-taslimatu). At that time, the difference between the stations [of the saliks and the prophets] would be clearly seen. And it is understood that superiority depends on the stations, i.e. he whose station is higher, he would be superior. [And since the prophets stations are higher, they are superior to any salik].

However, this salik fails to realize the superiority of the prophets via the method of tasting and state (dhawq, hal) [at the initial stage. Instead, he would realize it only later, after] he returns to the name related to him, and finds himself lower than the names related to the prophet. Until that happens, he would consider [the prophets] superior merely via the method of following the predecessors (taqlid) [but not via the method of sufi mystic experiences]. He rules that the prophets are superior according to the belief (yaqin) he had before he attained this state, but his finding (wizdan) opposes his ruling (hukm). At this time, the saliks should ask Hazrat Haqq (SWT) with solicitousness, humility, incapacity, and supplication (iltija, tadarru', 'ajz, niyaz) to make him realize the reality of the matter. This is a place where the saliks are likely to make false steps.

This answer may be clarified via an example. The scientists (arbab-i ma'qul) have said that smoke is composed of parts of [the element of] the earth and parts of [the element of] the fire. When that smoke rises upwards, then parts of the [element] earth float upwards with help from the parts of [element] fire. [That is, for the parts of the element earth of the smoke], they move not by their own power, but by the power of others, [namely by the power of the fire]. They also say that if the smoke is strong, it floats upwards to the sphere of fire.[28] In this ascent , parts of the [element] earth reach the station of [the element] water and the station of [the element] air, and [these two stations of water and air] are naturally above [the station of the element earth]. Even that, those earthly parts ascend even higher.

In this place, it cannot be said that the rank (rutba) of the parts of that [element of] earth are above the ranks (martaba) of the parts of the [elements] water and air, because [that earth] has floated upwards by the power of the others, [namely, by the power of the fire], not by its own

[27] Q

[28] (kurra-i nar), read A102 note 1

power.

After reaching the sphere of fire, those parts of the element earth would descend, and finally reach their natural places (markaz-i tab'i) [that are related to the element earth]. At that time, for sure, those stations [of the parts of the element earth] would be lower than the stations of the water and the air. Consequently, that salik would ascend above the above-mentioned stations by the power of the others. And the others who would help him are the excessive heat of the love of God, and the power of the attraction of the passionate love of God (ifrat-i hararat-i mahabbat, quwwat-i jadhb-i 'ishq). Else the natural station of that salik [would be the station that is related to the element earth, and that station] would be far lower than the stations [of the elements water and air].

The answer that is given relates to what the ender (muntahi) attains. On the other hand, if right in the beginning, a salik fantasizes (tuwahhum) that he is on the stations of the prophets, there is a different explanation: In the beginning and the middle, every station has a shadow and an image (zill, mithal). And when the beginner and the middler reaches those shadows, he fantasizes that he has reached the prototypal station (haqiqat-i an maqam), as he cannot distinguish between the shadow and the prototype. In the same way, when [the beginner or the middler] finds the images (shabh, mithal) of the prophets in the shadow of the stations [of the prophets], he conceives that he has attained partnership with the prophets in the [prototypal] stations [of the prophets instead], but actually it is not that. Instead, in this case, the shadow (zill) is mistakenly identified as the prototype.

O Allah! Show us the reality of every thing as it is. And keep us away from getting preoccupied in frivolous activities, in the measure of the reverence that the prince of the beginning and the end possesses, *Allahumma amrina haqa'iqa 'l-ashya'i, kama hiya. Wa jannina 'ani 'l-ishtighali bi-'l-malahi, bi-hurmati sayyidi 'l-awwalina wa 'l-akhirina, 'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu atammuha wa akmaluha.*

9.20 Maktub 1.210

To Molla Shakibi Isfahani

9.20.1 Interpreting the *Nafahat*

I am delighted to receive the noble letter (*murasala-i sharif*) and gentle amiable treatment (*mulatafa-i latif*) that you wrote out of your sympathy and compassion (*shafqat, mehrbani*) to my name, this small insignificant creature (*namzad-i iyn haqir-i qalil*). And I am honored to understand its meaning. Keep on living in peace and pass away in peace. I pray that you remain firm in your love for us, the fakirs, as long as you live; and when you would leave this world, you would take your love for us as the capital; and when you would resurrect, you would resurrect with that love for us. — via the intermediation of that great man who has taken pride in poverty, and has chosen [*poverty*] over wealth (*bihurmati mani 'ftakhara bi-'l-faqri, wa atharahu 'ala 'l-ghina'i*), *'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu atammuha wa akmaluha.*

You have asked respectfully, *What is the reality of the story of a disciple that Shaykh Ibnu 'l-Sakina (*quddisa sirruh*) described in the* Nafahat*?* It was narrated there that once a disciple dipped his head in the water in the river Dajla, and when he raised his head, he found himself in the river Nile. He went to Egypt, married there, and had children. He lived there for seven years. By the by, another day, he dipped his head in the water of the river Nile while taking a bath, and got up in the river Dajla. He had stayed in Egypt for seven years, but he saw that the clothes he had left before the bath remained there in the same way. Then he wore them, and returned home. Then his wife said, *The food that you had ordered for the guests has been made.* This is the end of the story.

Honored sir (*makhduma mukarrama*)! That story is not impossible. Perhaps you are wondering, *How can seven years happen within a moment?* The answer is that such incidents have happened many times before. For example, on the night of the heavenly ascension (*mi'raj*), when Hazrat the final rasul (*'alaihi wa 'ala alihi 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu*) crossed the steps of ascent (*tayy-i ma'arij-i 'uruj*) [*in the night of the heavenly ascension*], and cut through the waystations

of arrival [*onto God*] (*qat'-i manazil-i wusul*), and returned home, he found that the warmth of his bed was not gone even then, and the water for cleansing kept separately in a vessel has not stopped shaking. But normally, those steps cannot be crossed in hundreds of thousands of years.

[*Shaykh Ibnu 'l-Sakina (*quddisa sirruhu*)*] commented in the *Nafahat* after narrating that story, *This is a type of expansion of time (*bast-i zaman*). However, the problem here is this,* How can a moment in Bagdad be seven years in Egypt? That is, how can it be that that when it is 360 Hegira, it is 367 Hegira in Egypt? Neither science nor history would accept it. It may happen for one or two people, but it is impossible for it to happen for many people or in many places. How I am interpreting it is this: *That incident did not happen while awake, but in a dream. And those who heard it failed to distinguish between the awake state and the dream, and have become confused.* Such confusion between dream and wakefulness is indeed quite common.

I believe: *He has seen it in a dream, and it is in that dream that he has narrated it to his pir, and it is in that dream that he has brought his children from Egypt.* The narration (*hikayat*) that comes from the narration of Ibn Arabi (*quddisa sirruhu*) is of that nature as well. Allah (S) knows the realities of all the matters (*Wa 'llahu subhanahu a'lamu bihaqa'iqi 'l-umuri kulliha*).

9.20.2 Interpreting: *The spirit is the leader of the body, and the heart is the leader of the frame*

You have requested me to interpret the expression: *The spirit is the leader of the body, while the heart is the leader of the frame (*Murubbi-i jasad ruh ast, va murubbi-i qalab qalb*).*

Honored sir (*makhduma mukarrama*)! The meanings of both the expressions are the same. They both mean: *[Man's] world of command (*'alam-i amr*) nurtures (*tarbiyat*) man's world of empirical things (*'alam-i khalq-i insani*).* The term (*lafz*) *jasad*, body is related (*maqrun*) to the term *ruh*, spirit, and that is well-known. Also the term (*lafz*) *qalab*, frame is well-related (*munasabat*) to the term *qalb*, heart. Such [matching] terms are used for the sake of eloquence.

9.20.3 Religious advice

You had sought advice, sir (*makhduma*). However, as I am so bad, so captivated [*to this world*], and have so few things to give out, and have attained so little (*kharabi, gereftari, kam bida'ati, biy-hasili*), I am embarassed to write anything either categoricaly or allegorically. At the same time, I am also afraid that if I desist from giving good advice, it would be lowliness and miserliness. Therefore, I have gathered the courage to write a few lines.

Blessed and honored sir (*makhduma mukarrama*)! The life-time (*muddat-i baqa'*) of this world is very short, even that most of that period has passed away, and only a short period remains. On the other hand, the period of ever-abidingness (*muddat-i baqa'*) of the last world is endless and ever-continuing (*khulud, dawam*). God has made the interaction of the endless period of time (*mu'amala'-i khulud*) dependent on the interactions over the life-time that lasts for only a few days (*baqa'-i chand ruzeh*). Next comes endless bliss or eternal torture (*tana"um-i da'imi, 'adhab-i sarmadi*). The truthful news-giver (*mukhbir-i sadiq*) has given its news. This rule would not change. So one should act with farsight.

Sir (*makhduma*)! The prime of the life has already passed having been spent on the carnal appetites and lust (*hawa', hos*), and the sickness that is opposing God (*be-maradiy-i a'daiy khoda*), *jalla shanuhu*, only the worse (*ardhill*) part remains. If today we fail to spend even that [worse] part in a way that well-pleases the Haqq (*jalla sultanahu*), and we fail to compensate the loss of the prime part by at least the lesser part, and we fail to earn eternal pleasure (*rahat*) in lieu of a few days effort (*mehnat*), and we fail to do penance for our innumerable sins by a little piety, then tomorrow how would we face God, and what trick (*hila*) would we take up? How long would we keep on sleeping like the rabbit? How long would the cotton ball of heedlessness keep blocking our ears? One day [i.e. the day of death] the curtain before our eyes has to be removed, and the cotton ball of heedlessness has to be thrown away. However, doing it at that time would yield no benefit, and no result would be gained save sadness and regret (*hasrat, nadamat*). You should finish your work before death strikes, so that you may welcome that death longingly.

[*There are three actions that must be performed*

before that death, so that we may welcome it. They are:]

1. First, there is no alternative to rectifying the creed, and testifying to the matters of the religion that have been known to be essential and well-proven (*darurat, tawatur*).

2. Second, the knowledge and practice for which the science of jurisprudence has taken the surety, they should be learned and practiced.

3. Third, the sufi path must be walked on (*suluk-i tariq-i sufiya*).

9.20.4 The purpose of sufism: Firm belief in the sharia

[*The purpose of sufism*] is not to witness forms and frames that are normally unseen (*surat, ashkal-i ghaibi*), or to see lights and colors, for that is a type of fun and frolic (*lahwa, la'ib*). What harm has the sensory (*hissi*) lights and shapes have done that one would leave them aside and instead undergoe hard trainings and difficult practices (*riyadat, mujahadat*) to sense lights and shapes that are normally unseen (*hawas-i suwar, anwar-i ghaibi*). Both of those lights and shapes are the creation of the Haqq (S), and they both are signs that points out that God is the artisan. The lights of the sun and the moon that belong to the witnessed world (*'alam-i shahadat*) are far superior to the lights that are seen in the world of images (*'alam-i mithal*). However, since they are always seen and both the elect and the commoners are able to see them, that does not seem to be precious. That is why everyone longs to see the lights of the unseen world (*anwar-i ghaybi*).

> The water that is near looks black
> That is why the far away water is good

[29] Instead, the purpose of walking on the sufi path is to realize a firm conviction (*yaqin*) is the articles of faith (*mu'taqadat*) of the sharia, so that one leaves the narrow space of proof (*madiq-i istidlal*) and instead arrives on the wide open space of unveiling (*fada-iy kashf*). And from undifferentiation reaches the differentiation (*az ijmal be-tafsil*).

[29] Abi keh ??????????????

For example, the existence of the Necessary Existence (*ta'ala va taqaddasa*), and his oneness (S) [*may be considered*]. First, it was learned via the narrow alley of demonstrative proof (*istidlal*) and servile imitation (*madiq-i istidlal va taqlid*). And second, when the wayfaring on the sufi path (*suluk-i tariq-i sufiya*) was completed, the method of demonstrative proof (*istidlal*) and servile imitation (*taqlid*) transformed itself to the method of unveiling and witnessing (*kashf, shuhud*). And an enduring belief (*yaqin-i ihtimal*) was attained. The rest of the matters of the creed may be explained by the same analogy.

In the same way, the purpose of walking on the tariqa is to make the rules of the jurisprudence easy to do so that it does not create pain in the instigating soul. I firmly believe that the sufi tariqas are truly the servants of the sciences of the sharia, and they are nothing but that. I have described them in detail in my books and monographs.

9.20.5 Superiority of the Naqshbandi tariqa

To serve the above-mentioned purpose (*gharad*), it is better and more appropriate to take up the sublime Naqshbandi tariqa preferring it over all the rest of the sufi tariqas.

[One reason for that is] because these masters have clung to the following of the sunna, and stayed away from deviations. For that reason, if they realize the felicity of the following [*of the sunna*], but fail to feel the states at all, they still remain satisfied. On the other hand, if they do attain those states, but lacking in the following of the sunna, they do not like that at all. Hazrat Khwaja 'Ubaidu 'llah Ahrar (*qaddasa 'llahu ta'ala sirruhu*) stated, *If Allah grants us all the states and the ecstasies (*ahwal, mawajid*), but refuses to grant our essences (*haqiqat*) the creed of the mainstream Sunni congregation, then we consider it as nothing but badness. On the other hand, if God grants us the creed of the mainstream Sunni congregation, but does not grant us any state, then we would not be worried (*ghamm nadarid*).*

Another point is that in this tariqa, the end is inserted into the beginning (*indiraj-i nihayat dar bidayat*). So in this tariqa, what is received in the first step, in all other tariqas find that at the end. If there is a difference, it is the difference between

undifferentiation and differentiation (*ijmal, tafsil*), or between inclusiveness and lack of inclusiveness (*mushammul, 'adam-i shumul*).

9.20.6 This tariqa has the nisbat of the companions

The very nisbat [*of the Naqshbandi tariqa*] is identical to the nisbat of the honorable companions (*'alaihimu 'l-ridwan*). What they attained in their first meeting with the best of men (*'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu*), I wonder if the friends of this congregation (*awliya'-i ummat*) attain that even at the end. It is for this reason that the best of the followers (*tabi'iyn*) Wa'is Qarni (*quddisa sirruhu*) failed to reach the level of the companion Wahsi who killed Hazrat Hamza (*'alaihi 'l-ridwan*), and saw the best of men (*'alaihi wa 'ala alihi 'l-salawatu wa 'l-salam*) only one time as a faithful. The reason that the excellence of companionship is superior to all excellence s and perfections (*fadd'il, kamalat*) is this: The faith was witnessed (*shuhudi*), [*and as such is was perfect*]. This felicity [*of* iman-i shuhudi] was not attained by the others.

> Can a thing heard equal a thing
> that is seen *[by the two eyes]*?
>
> Shanideh kiy bud manand dideh?

It is for this reason that they giving one mudd of barley in charity is better than the others giving a mountainful of gold in charity.[30] All the companions are equal in this excellence (*fadilat*). Therefore, all of them should be considered great (*bozorg*), and be remembered fondly (*be-neki*). They all were just (*'adl*) in narrating hadith reports, and spreading the rules of the sharia. One's narration is no better than another's narration. They were the carriers of the Quran full of wisdom. They have been trusted, and whatever verse is found with whomever, be it one verse, or two verses, or three verses, all those verses have been compiled together. If any of the companions are guilty, then their guilt would be relegated onto the Quran. Because that guilty companion might have been the carrier of one of the verses.

[30] Refers to the hadith

9.20.7 Disputes between the companions had a honest purpose

The disputes and quarrels that took place among these predecessors took place in a honest purpose. They were not for fulfilling the evil desires (*hawa*) of the nafs, or for taking a side unfairly (*ta'assub*). Hazrat Shafi'i (*rahimahu 'llahu subhanahu*) who knew of the states of the companions better than the others, has said, *Allah has kept our hands free from the filth of those murders, so in turn we should keep our tongues free from that as well.* Similar sayings are found from Hazrat Imam Ja'fr al-Sadiq as well. *Wa 'l-salamu awwalan wa akhiran.*

9.21 Maktub 1.211

To Mawlana Yar Muhammad Senior

9.21.1 Prerequisites for a sufi guide

Mawlana Yar Muhammad Senior! My exalted brother! I am delighted to receive your letter that I was longing for. May Hazrat Haqq (SWT) may bring you to the pinnacle of perfection and the ability to make others perfect (kamal, takmil), according to the measure of the reverence that chosen prophet, and his noble progeny possesses (bihurmati 'l-nabiyyi 'l-mukhtari, wa alihi 'l-amjadi), *'alaihim wa 'alaihimu 'l-salawatu wa 'l-taslimatu.*

On the saying of Mawlana Rumi, *The Naznin who was in my lap, she was the Haqq (An Nazniniy keh dar kinar-i man budeh, Haqq budeh ast).*[31], you have asked me if it is permissible (ja'iz) to say that or not. You may know that on the sufi path, many such things do happen, and there are many times that such sayings are spoken out verbally. These type of interactions are merely formal self-disclosures (tajalli-i suri). That person acting out the interactions (sahib-i mu'amala) considers this self-disclosed form (surat-i mutajalli) to be the Haqq (ta'ala shanuhu), [but he is wrong].

Truly, those [forms] are that what the great shaykh, Imam-i Rabbani, Hazrat Khwaja Yusuf Hamadani has described. And he described them as, *These are some illusions with which the children*

[31] Rumi

of tariqa are nurtured (Tilka khayalatun tarabba biha atfalu 'l-tariqati).

9.21.2 Mandate was conditional at that time

Secondly, when you have been given a type of mandate (ijazat) to teach the tariqa, then let me speak on this subject. So listen with inner awareness, and actualize that in your deeds.

You may know that when a seeker comes to you to become a disciple, then you may reflect deeply on the matter of teaching him the tariqa, and get certain that as a result there is no fear of you being harmed, or something bad happening. In particular, if you get happy and cheerful when the disciple comes, you should beseech God, and do a prayer of istikhara with humility and submissiveness (iltija, tadarru') multiple times. And keep on repeating the istikhara until a firm certitude (yaqin) arises in your mind that he should be taught the tariqa, and there is no possibility of harm coming to you as a result. Because to rule over (tasarruf) the slaves of the Haqq (S), and invade (gharat) your time for their sake is not permitted, unless God allows it. This verse points towards it, *So that you may draw away people from darkness and bring into light by permission from your lord (*Li-tukhrija 'l-nasa mina 'l-zulumati ila 'l-nuri bi-'dhni rabbihim*).*[32]

After a certain master's death, a somber statement came from God, *Are you not him who put on armor [i.e. became ready to battle] in my religion against my slaves?* He replied in the affirmative. At that point, God replied, *Why did you not leave my creation on my hands, and instead face me with your heart? (Hallan wa kalta khalqi ilaiyya, wa aqbalta bi-qalbika'alaiyya)?.*

You and the rest who have been mandated to teach, you may teach someone only when you would clearly understand that God's good-pleasure lies there. That time has not come yet when you would be given an unconditional mandate (ijazat-i mutlaq). So until that time comes, be wary to respect its pre-conditions. I have written Mir Muhammad Nu'man on this as well, you may study it from those letters as well. In summary, you may preserve the precondition until that time comes, and you are relieved of its strictures. *Wa 'l-salam.*

[32] Q.Ibrahim.???.???

9.22 Maktub 1.212

To Mawlana Muhammad Siddiq Badakhshi

9.22.1 Answering sufi questions

I received two letters from you one after another, and that has made me doubly happy. May Hazrat-i Haqq (SWT) grant you endless progress via the intermediation of the prince of the rasuls, *'alaihi wa 'ala alihi wa 'alaihimu 'l-salawatu wa 'l-taslimatu atammuha wa akmaluha.* You have asked about a pir possessing miraculous powers (sahib-i tasarruf), Can [that pir] bring a disciple to a level that is above the [disciple's] preparedness (bemartabatiy keh fawqa az isti'dad-i uw-st) solely by [the pir's] own miraculous powers (tasarruf-i khod), or can [the pir] not?

Answer: Yes! The pir indeed can bring, but he can bring his disciple only upto those advanced levels that are interrelated to [the disciple's] own preparedness (munasib-i isti'dad). On the other hand, that pir cannot take the disciple to a level that is above the levels that are interrelated to [the disciple's] own preparedness, let alone inconsistent to his preparedness.

For example, if a disciple has the preparedness for the Mosaic friendship, and the ultimate limit of the capacity of his preparedness (nihayat-i quwwat-i isti'dad) is to arrive on the ultimate end of the path to that [Mosaic] friendship, then [he can do it with the help from a] a pir with miraculous powers (pir sahib-i tasarruf). That pir indeed could bring [that disciple] to the farthest end of the levels of that [Mosaic] friendship, by [the pir's] own miraculous powers. On the other hand, I am unsure if that pir could bring the disciple from the Mosaic friendship to the Muhammadan friendship, and cause him to progress within that [Muhammadan] friendship [when the disciple lacks that type of preparedness].

Question: Which level is it that the akhfa — which is the subtlest of the human subtleties — attains the property of the instigating nafs, and becomes as bad as that nafs? Answer: Brother! You may know that although akhfa is the subtlest of the subtleties, still it is included within the circle of contingentness (da'ira'-i imkan), and is branded by the mark of newly arrivedness (huduth). In his

journey, When the salik

1. puts his feet outside the circle of contingentness, and
2. journeys on the levels [of the shadows] of necessariness, and
3. from the shadows of necessariness (zilal-i wujubi) reaches the prototype of that [necessariness] (usul-i an), and
4. cuts loose from the ties of the attributes and the modes (taqayyud-i sifat, shan), [and instead focuses single-mindedly onto the *dhat* of God alone],

then necessarily the creation appears worthless (khvar, biy-i'tibar) to him. And he sees even the best and the finest (husn, altaf) of the creation as bad and lowly (dana'at, khasasat). At that time, the salik comes to consider nafs and the akhfa as twins.

You have written that you have heard, either directly from me, or through others, that I have said, *When one worships the Haqq , seeing him as present (hadir) is showing him disrespect. It makes the salik go down (tanazzul) [in his spiritual levels]. Instead, he should worship [with humility and submissiveness], as a slave.* Beloved! I don't believe I have said such a thing. Maybe you have seen it somewhere else.

9.22.2 Interpreting the disciple's mystic vision

You wrote about a mystic vision (waqi'a). It is really great that you have seen Hazrat Adam ('ala nabiyyina wa 'alaihi 'l-salawatu wa 'l-salam) there. However, indeed, it has a deep mystical meaning. Water means knowledge. Putting your hands there means being able to attain that knowledge. Becoming a partner with Hazrat Adam ('alam nabiyyina wa 'alaihi 'l-salawatu wa 'l-salamu) means a greater attainment of that knowledge, since Hazrat Adam is the student of the Rahman. As the Quran says, *And we taught Adam the names, all of them. (Wa 'allama Adama 'l-asma'a kullaha).*[33] In summary, here in this mystic vision, knowledge means inner knowledge ('ilm-i batin), instead that type of inner knowledge, which is interrelated to the nisbat of the prophet's family. The rest may be said in person. *Wa 'l-salam.*

9.23 Maktub 1.213

To Sayyid Shaykh Farid

9.23.1

May Allah (S) save you from that what is inappropriate for you, in the measure of the reverence possessed by your noble ancestor (*'Asamakumu 'llahu subhanahu 'amma la-yaliqu bijanabikum bihurmati jaddikumu 'l-amjadi*), *'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu.*

Allah (SWT) said, *Is not beneficence the proper recompense for beneficence? (*Hal jaza'u 'l-ihsani illa 'l-ihsanu?*)*[34] I do not know by what beneficence would I return your beneficence to me. What I am able to this is this: First, in good times, I would keep on praying for your soundness (*salamati*) in this and the last worlds. Praise be on Allah the possessor of all bliss and grace (*Al-hamdu li-'llahi dhi 'l-in'ami wa 'l-minnati*). It is already happening. Second, I would be giving you good advice. In case you would accept it, what a bliss would that be!

O beloved friend! The gist of the sermons and the cream of the advices (*khulasa'-i mawa'iz, zubda'-i nasa'ih*) is this — one should associate with and reach out to (*ikhtilat, inbisat*) the people of piety and the scholars of the sharia (*ahl-i tadayyun, arbab-i tasharru'*).

Now you may know that if you want to realize that piety and observe the sharia, you must tread on the path of the mainstream Sunni congregation and that is indeed on the true path. Among all the sects of Islam, it is the sole sect that would attain salvation. So it is impossible to attain salvation unless you follow them — this has been established by knowledge attained via the intellect, and via imitating the predecessors, and via unveiling (*'aqli, naqli, kashfi*). It cannot be otherwise. If it is learnt that a person has deviated (*juda aftadeh ast*) from the straight path (*sirat-i mustaqim*) of these [*Sunni*] masters, even by the amount of a mustard

[33] q

[34] Q

seed, then you should consider his companionship as lethal poison. Sitting with them (*mujalasat*) should be considered like sitting with a poisonous viper. And you should consider him as a thief of the religion (*lusus-i din*), whichever group that he may be from. It is essential to avoid his companionship.

All the discords and problems (*fitnah, fasad*) that are found in the religion [*of Islam*] come from their inauspiciousness (*shumi*) — they are destroying their last world for the ephemeral things of this world (*hitam duniyawwi*). *They are the people who are buying misguidance in lieu of guidance. Consequently, they do not profit from their business, and they are not given guidance. (*Ula'ika 'llazina 'shtara wu 'l-dalalata bi-'l-huda. Fa ma rabihat tajaratuhum, wa ma kanu muhtadin.*)*[35]

Someone once saw the accursed Iblis in a dream as idling, leaving aside his job of deceiving and misguiding (*ighwa', idlal*) people. When asked the reason, Iblis answered, *The evil ulama of this age are enough for doing my job. It is they who have taken over charge of deceiving and misguiding people.*

Among the students there, Mawlana 'Umar is good-natured (*nik-i nihad*). You may encourage him to propagate the truth (*izhar-i haqq*). Hafiz Imam also has the madness (*junun*) of Islam without which Islam cannot be. For the prophet said, *None of you would be a believer until it would be said about him* Indeed, he is mad. *(*Lan yu'mina ahadakum hatta yuqala, *Innahu majnun).*[36]

You should know it already that I have not had any short-coming, in speech or in writing, in exhorting towards taking up good companionship, and avoiding bad companionship. I consider it to be a principal and magnificent deed (*asl-i 'azim*). Now taking [*my advice*] is up to you, or instead all is upto God. (*Wa 'l-qabulu 'indakum bal kullu min 'inda 'llahi*).

Congratulations to him whom Allah (S) makes the locus of manifestation of good (*Fa-tubi liman ja'ala 'llahu subhanahu mazhara 'l-khayri*). I remembered how you have helped me in the past. And it made me come out openly with the truth (*tasdi'*) by getting into this discussion, forgetting that you may get irritated (*malal*) by this. *Wa 'l-salam.*

[35]Q.Baqara'.???, check if the 2nd sentence a part of the Sura, tAjara or tIjara???

[36]hadith

9.24 Maktub 1.214

To Khan-i Khanan

9.24.1 This world is the agricultural field under cultivation for the last world

Congratulations to him whom Allah (S) makes into a locus of manifestation of goodness. (*Tuba li-man ja'ala 'llahu subhanahu mazhara 'l-khayri*). Hazrat Haqq (S) has made this world as the agricultural field under cultivation (*mazra'a*) for the last world. Luckless is he who eats up all the seeds, refusing to sow them in the field that is his preparedness (*isti'dad*), and failing to multiply one grain into seven hundred grains. He who refuses to save the seeds for the day when a brother would flee from another brother, and a mother would fail to keep any relationship with her children, it is he who would face harm in this and the last worlds. Fortunate are they who consider the life of this world as a spoil of war. They consider such not because that they would enjoy a lot of pleasure and bliss (*taladhdhudhat, tana"umat*) in this leave, for this life is not dependable or ever-abiding i.e. permanent, and even more it is a place for sorrow and pain. Instead, they would consider such because they would cultivate it in this respite, and they would harvest a multitude of grains from a single grain. It is the promise of God, as he has stated, *Allah doubles the recompense for whomever he chooses (*Allahu yuda'ifu li-man yasha'u*).*[37] It is for this reason that God would grant eternal pleasure in lieu of doing good deeds for a few days. *For Allah possesses magnanimous bounties (*Wa 'llahu dhu 'l-fadli 'l-azimi*).*[38]

9.24.2 God decides the proper recompense

Question: Good deeds carry a double reward, but the recompense for bad deeds remains the same. If so, why would the unbelievers face eternal damnation for sins that took place for a few days only?

Answer: The matter of determining the proper recompense for a particular deed comes from the

[37]Q

[38]Q.Jumu'a'.62.4

knowledge of the Necessary (*ta'ala va taqaddasa*). The knowledge of the contingent beings is incapable of perceiving it.[39] Realizing the mystery of these ultimate limits (*hadd*) [*of recompense*] is beyond human comprehension. This is the measuring out by the supreme judge (*Dhalika 'l-taqdiru 'l-'azizi 'l-hakimi*).

It is God who has legislated eteral damnation as the proper recompense for the unbelief that lasted for a few days, with respect to the unbelievers. That is how it is known that that is the proper recompense. If somone wants to justify the rules of the sharia via his own intellect (*'aql*), then he is denying the method of prophethood, on it we testify (*'alaihi ma yastahiqqu*). One should not speak to him even.

> He who refuses to accept the Quran and hadith
> It is the answer, *Do not answer him*

> Jan-has keh qur'an va khabr na-rahiy
> An ast javab-ast keh javab-ash madh-hiy
> check pronunciation, and word meaning zan, madh hiy

ps: The carrier of this letter is Mian Shaykh Ahmad, the son of late Shaykh Sultan Thaneswari. Seeing the beneficence that you showed to his father, he is coming to your presence. Previously, you had donated them an estate (mawda) in the district of Anderi. Now the matter is before you, or all is before Allah. (*Wa 'l-amru 'indakum, bal kullun min 'inda 'llahi*).

Peace be on them who follow guidance, and firmly follow the Mustafa. (*Wa 'l-salamu 'ala mani 'ttaba' 'l-huda, wa 'ltazamu mutaba'ata 'l-mustafa*). On him and his progeny, be the most complete and perfect benediction, salutation, and peace-offering. (*'alaihi wa 'ala alihi 'l-salawatu wa 'l-taslimatu atammuha wa akmaluha.*)

[39] One line is skipped as it contains archaic information that is out of context for this time and age: *For example, the* hadd *for falsely blaming a chaste woman for sexual sins is eighty lashes, the* hadd *for burglary is cutting off the right hand, the* hadd *for an unmarried person fornicating is a hundred lashes or banishment for a year, and for a married person it is death by stoning.*

9.25 Maktub 1.215

To Mirza Darab

9.25.1 Speaking ill of this world

I have received the blessed letter that you sent to these poor (*bida'at*) fakirs with complete humility (*beh niyaz-i tam*). [*That humility is the result of*] your beautiful (*husn*) preparedness (*isti'dad*) [40] [*to attain good manners. And you received that preparedness*] in your innate disposition (*fitri*) as an beautiful inheritance from your noble fore-fathers (*nasha', az husn-i nasha'-i isti'dad-i fitri*).

May exalted Allah give you the best compensation, by the grace of his beloved, on and on his progeny, be benedictions and peace-offerings (*Jazakumu 'llahu subhanahu 'anna khaira 'l-jaza'i bisadaqati habibihi, 'alaihi wa alihi, 'l-salawatu wa 'l-taslimatu*).

9.25.2 This world is evil

O son! The people enchanted with this world, and the people focused on wealth (*arbab-i dunya, ashab-i ghina*) have fallen into a great calamity. Because the world has been cursed (*mabghud*) by the Haqq. And it is the *most dead (*murdatarin*)* among the impure things (*najasat*). But God has made it, to their eyes, decorated and ornamented (*muzayyan, muzayyab*). Its metaphor is excrement overlaid with gold, or poison mixed with sugar. And he has done, so that far-sighted wisdom (*'aql*) suggests its hideousness (*shana'at*), and points towards its ugliness (*qabahat*).

This is why the ulama say that when someone has a last will (*wasiyat*), *Give my wealth to the wisest man of the age (*ba-'aql-i zamaneh*)* then it should be given to him who renounces (*zahid*) [*this world*] the most. For his lack of longing (*bi-raghbati*) [*for this temporal world*] is the sign of his perfect wisdom (*fatanat*).

Additionally, due the perfection of his mercifulness, God has not considered that sole witness intellect (*'aql*) as sufficient [*to warn us,*] he has also informed us through *naql* [*i.e. he taught us through the message given to the others.*] For example,

[40] preparedness is an Ibn Arabi term that is explained in FPP and SPK

he has given us the understanding (*itla'*) via the prophets, who are mercy to the inhabitants of the world, of the reality (*haqiqat*) of this unsaleable merchandise (*muta'-i kasid*), and forbade publicly (*baligh*) against getting captivated by this ugly deceiver (*qabih-i mukkar*) [*that is this world.*]

Even when these two upright witnesses (*shahid-i 'adl*), [*the prophets, and the ulama*] existing, if someone drinks poison imagining it to be sugar, or takes excrement guessing it to be gold, then he is a complete fool (*safieh mahd*) and a congenital idiot (*balid ba-ltab'*). Even more, it is as if he denies the message of the prophets, so he is in the ranks of the hypocrite. His faith is in outward form only, and it would not benefit him in the last world, only that he would save the sanctity of the blood i.e. his life, and property of this world (*'ismat-i dima', amwal-i duniyawi*) — he would not gain anything else. The cotton ball of heedlessness (*pamba'-i ghaflat*) should be taken out of the ear of wisdom (*gush-i hush*) this very day. Else tomorrow, [*on the day of the mustering*], nothing would be gained but sadness and regret (*hasrat, nadamat*). Be fore-warned.

O son! Listen to my primary advice!
For you are a child, and the house is gaudy

Hameh andar ze man be-to in ast
keh to tifli, va khaneh rangin ast

And peace (*Wa 'l-salam*).

9.26 Maktub 1.216

To Mirza Husamu 'l-Din

9.26.1 Mystery of miracles

Praise be on Allah the lord of the cosmos, benediction and peace be on the prince of the sent ones, and his pure progeny, all of them (*Al-hamdu lillahi rabbi 'l-'alamina, wa 'l-salawatu wa 'l-salamu 'ala sayyidi 'l-mursalina, wa alihi 'l-tahirina ajma'ina*).

Yes! Among us, the sufi brothers, physical distance has become a barrier, and the probability of us getting together is slim, as slim as the probability of seeing a phoenix of the west ('anqa-i maghrib). As a result, this idea has been cropping up in my mind that it would be good if I write to them on some of the [rare] matters of the sciences [of Islam]. So I would be writing such things once in a while. I hope you would not get bothered.

Sir! When we are discussing friendhood (walayat), and when the gaze of the common people is fixed on the manifestation of the breakings (zuhur-i khawariq) [i.e. miracles], then let us start by discussing them. So listen with inner awareness:

One realizes friendhood when one attains annihilation and ever-abidingness (fana, baqa). And when one becomes a friend, one also starts to manifest breakings and unveilings (khawariq, kushuf). Common people may think that he who shows more breakings, his friendhood is more complete and perfect (atamm, akmal), but it is not like that. It happens in many cases that he who shows less breakings is more perfect.

The mother of plenitude in the manifestation of the breakings (madar-i kathrat-i zuhur-i khawariq) are these two things:

1. Going too high up while ascending, and
2. Not going far down enough while descending.

Actually, the root cause (asl-i 'azim) behind the salik manifestating plenty of breakings (zuhur-i kathrat-i khawariq) is that he has made too little descent (qillat-i nuzul). Or instead, the root cause is the salik's failure to descend far down enough, however high he might have ascended ('uruj) [originally].

He who descends (sahib-i nuzul) [completely] comes down to the world of occasions ('alam-i asbab), and he finds that everything depends on occasions. And he observes the acts of God who is the occasion-maker of all occasions (musabbib al-asbab) behind the veil of occasions. On the other hand, he who has not made his descent at all, or has indeed descended but has failed to descend far down enough to reach the world of occasions, his gaze still remains on God who is the occasion-maker of all occasions (musabbib al-asbab), and that is all, [instead of his gaze getting re-aligned onto occasions again, which is what it used to be before].

It is the habit ('adat) of Haqq (SWT) to deal with each person commensurate to that person's belief. And the occasions have completely left the gaze of the that salik with insufficient descent. So therefore necessarily, Hazrat Haqq (SWT), in accordance to how each person thinks of God, treats

him. He who sees that the occasions are doing the work, God makes him see that the occasions are indeed doing the work. And he who does not see the occasions, God completes his task without the intermediation of the occasions. The sacred hadith, *I am that what my slave thinks of me (Ana 'inda zanni 'abdiy).*[41] is a testimony to this proposition.

For a long time, this question has been arising in my mind, *There has been many perfect friends of Allah in this umma, but the measure of miracles that Hazrat Sayyid Muhyi 'l-Din 'Abdu 'l-Qadir Jilani (quddisa sirruhu) has shown, none else has. What is the reason?* At last, Hazrat Haqq (SWT) gave out its mystery. And I came to learn that Hazrat 'Abdu 'l-Qadir indeed rose higher than most of the friends of Allah in his ascent ('uruj), but he came down only to the station of the spirit (ruh) in his descent (nuzul), and that [station of the spirit] is still higher than the world of occasions ('alam-i asbab).

The story of Khwaja Hasan Basri and Habib 'Ajmi deserves to be mentioned here. It has been narrated that once Khwaja Hasan Basri was waiting on a river-bank to cross it. In the meantime, Khwaja Habib came and asked him, *Why are you waiting?* Khwaja Hasan answered, *I am waiting for the boat.* Then Khwaja Habib asked, *Why is the boat needed? Do you not rely (tawakkul) on God?*Khwaja Hasan answered, *You lack knowledge ('ilm).* So Khwaja Habib crossed the river without the help from a boat, whereas Khwaja Hasan kept waiting for the boat. Since Khwaja Hasan came down to the world of occasions, God treated him likewise. On the other hand, since Khwaja Habib did not look towards a intermediary (asbab) at all, and so God completed his task without the intermediation of an occasion. However, it is Khwaja Hasan who is superior, for he possesses knowledge. And he has brought together the eye of certitude ('aynu 'l-yaqin) with the knowledge of certitude ('ilmu 'l-yaqin). And he recognizes the things as they are. Because God has hidden his own powers (qudrat) behind the veil of wisdom (hikmat). On the other hand, Khwaja Habib is intoxicated (sukr). He firmly believes that it is God who is the true actor. And occasions have no place there. However, it may be noted that his vision is not the true vision, since occasions are indeed there in the middle as the tangible doer (waqi' ka'in). However, the interaction of making others perfect and giving good instructions to the others (mu'amala-i takmil, irshad) is the opposite of the interaction of the manifestation of the breakings [of habits] ('aks-i mu'amala-i zuhur-i khawariq). On the station of giving good instructions to the others (irshad) the lower one descends (nuzultar), the more perfect (kamiltar) he would be. Because for giving good instructions, attaining an interrelationship (munasabat) between the master and the disciple (murshid, mutarshid) is needed, but that, in turn, needs descent.

You should know that the predominant rule is that as high as one goes up, one goes down that much low. It is like what happened for the last prophet, while going up, he did go up to the highest point, and in the same way, while coming down, he did come down to the lowest point. As a result, his invitation was the most complete (atamm). Also, he was sent as the rasul to the entire creation, since because he went down to the lowest point, he could relate to all.

In many cases, the measure of effusion that the seekers receive from a middler (mutawassitan) on this path, they do not receive that measure of benefit from an ender (muntahiyan) who has failed to return (ghair marju'). Because the middler has a closer interrelationship with the beginner than the ender who has not returned. It is for this reason that Shaykhu 'l-Islam Harawi (quddisa sirruhu) said, *If Shaykh Abu 'l-Hasan Khirqani and Muhammad Qassab both were alive, then I would send you to Muhammad Qassab and not to Khirqani, because Muhammad Qassab would benefit you more.* It is because Khirqani was indeed an ender, but the disciples received little benefit from him, for having reached the end, Khirqani failed to return. The commoners would interpret the term ender to mean one who can benefit others most completely, because Muhammad the rasul of Allah (salla 'llahu 'alaihi wa sallam) was the ender who reached the farthest end, and everyone received more benefit from him. However, Khirqani was not a ender in that common meaning. Therefore, it is learnt that one receives benefit if one has come down, and vice versa. And it is irrelevant if one has reached the end or not. There is a fine point here.

[41] hadith qudsi

9.26.2 Friends may be unaware of their miracles

It is well-known that the friends may not be even aware that they are friends. It is also well-known that the friends may not be aware about their own breakings (khawariq) [of habits] i.e. miracles as well. Instead, it may also happen that everyone describe the breakings he performs, but the friend is not even aware (ittila‘) of them at all. Exceptions occur in the case of those friends who possess awareness and unveiling (‘ilm, kashf) — they may be aware of some of their breakings. It may happen that their imaginal forms (suwwar-i mithali) appear in many different locations, and many amazing deeds are manifested by those forms from a far away distance, however, the friend who possess the form is not even aware (ittila‘) of that.

> Via you and me, he does the deeds
> Actually he is the actor, that all-powerful being
>
> Az ma va shoma behaneh bar sakhteh and

Hazrat Khwaja Baqi bi-’llah (quddisa sirruhu) has said that a master said, *It is an amazing thing! People are coming to me from all four points. Some claim,* I have seen you in Mecca the magnificent (mu‘azzama). You were there in the time of Hajj, and we perfomed the Hajj together. *And still some claim,* I have seen you in Baghdad*, and they treat me as if they know me. However, indeed I have never left my home, and I have never seen these type of people. They are only suspecting me.* And Allah (S) is aware of the realities of the all the states. (Wa ’llahu subhanahu a‘lamu bihaqa’iqi ’l-umuri kulliha). Writing more would be too much. If you want to read more, tell me, and then I would write more, and send you soon. *Wa ’l-salam*

9.27 Maktub 1.217

To Molla Tahir Badakhshi

9.27.1 God is unknowable

Praise be on Allah the lord of the cosmos, benediction and peace be on the prince of the sent ones, and his pure progeny, on all of them (*Al-hamdu lillahi rabbi ’l-‘alamina, wa ’l-salawatu wa ’l-salamu ‘ala sayyidi ’l-mursalina, wa alihi ’l-tahirina, wa ‘alaihim ajma‘ina*).

For a long time, you have not been letting me know how you are. Anyway, however you are, you may remain firmly entrenched to the sharia, and do not wander away from it. Remain so that your belief and practice does not deviate from the sharia even by the amount of the head of a hair.

[Among all the necessary duties], safeguarding (muhafazat) your nisbat of the inner realm is the most important duty. The more [that nisbat] proceeds towards ignorance [i.e. the more you realize that you know nothing about God], the more beautiful is [that nisbat]. Also the more that bewilderment (hayrat) sets in, the better is it, because all those unveilings of God, and manifestations of names (kushuf-i ilahi, zuhur-i asma) take place only in the middle of the path. On arrival to the [sought thing i.e. God], all that is cut short (kotahi mikonand), and nothing remains but ignorance and failure in finding the sought thing (jahalat, ‘adam-i yaft-i matlub).

9.27.2 Unveilings are unreliable

What can write about the unveilings of the engendered things (kushuf-i kawni)? It is highly likely that there are pitfalls of error or possible places of defect (majal-i khata, mazinna-i ghalat) in those. [So you need not jump in joy] when you do see them. [Instead, ignore them, and take no heed of them when they do occur].

Question: Some of the unveilings that the friends of Allah have revealed on the engendered things (kushuf-i kawni) have been proven false — instead, its contrary has taken place. For example, a friend may inform that in a month, a certain person would die, or he would return home from a foreign journey, but after the month passed, neither happens. Why?

Answer: Some rulings of the preserved tablet (lawh-i mahfuz) were revealed to the gnostic. And that ruling was actually subject to change — it was a *conditional predestination (qada-i mu‘allaq)* — but the gnostic was not aware of that it [was subject to a condition]. In such a situation, if he informs people what he knows [without the condition] then indeed the opposite [of what he informs] may indeed happen.

It is said that once Hazrat Gabriel (‘alaihi ’l-salam) came to the prophet and told him that a certain young man would die the next morning. The prophet felt sympathy for him, and asked him what would make him happy. He answered that he wanted a bride whom he could marry, and also some halwa to eat. The prophet instructed so, and he was given the bride, and the halwa. At night, when the young man was with his newly-married bride, and the halwa, a beggar came and begged for food. And the young man gave him the entire plate of halwa. In the morning, the prophet was waiting for the news of his death, and when it got late, he asked others to bring news of how the young man was, and the news was brought that the young man was happy and cheerful (khush, khurram). The prophet was wondering at this. In the meantime, Hazrat Gabriel (‘alaihi ’l-salam) came and explained that because the young man gave the halwa away in charity, he was saved from this calamity in return. A humongous dead venomous snake was found below his bed. A huge amount of halwa had filled up the snake’s stomach, and that was the cause of its death. I dislike such a narration, for Hazrat Gabriel is not supposed to err, and I cannot allow erroneousness onto Gabriel the trustworthy since he carries *wahy* that is incontrovertibly true. And so I find it ugly to predicate the carrier of wahy with erroneouness. However, it can be rationalized by proposing that Hazrat Gabriel’s infallibility (‘ismat), and his safeguarding of the objects put in trust with him (amanat), they apply only to wahy, which comes from God. On the other hand, [it can also be rationalized by proposing] that news was not a wahy, instead it was a run-of-the-mill news. Hazrat Gabriel said that reading that information off the preserved tablet, and the preserved tablet is a place where information can be both erased from, and added to. So it is quite possible that some information therein is false. On the other hand, wahy is something else, its purpose is not to disseminate (tabligh) to the public, [instead its purpose is only to comunicate message from God to mankind securely and reliably]. Their difference is like the difference between witnessing and news-giving (shahadat, ikhbar). The first one [i.e. wahy, is very reliable, and so dependable that it is used] to express the rules of the sharia, while the second one [i.e. ordinary angelic communication] is used merely to inform.

9.27.3 Mystery of predestination

May Allah (S) guide you (Arshadaka ’llahu ta‘ala subhanahu)! You may know that *qada* or predestination is of two types:

1. conditional predestination (qada-i mu‘allaq) and
2. inescapable predestination (qada-i mubram).

Conditional predestination may change but the inescapable predestination may not change. As Allah stated, *I do not change what I say (Ma yubaddalu ’l-qawlu ladayya)*,[42] and he said it on inescapable predestination. On the other hand, on conditional predestination, he has said, *Allah wipes out whatever he wants, and he establishes whatever he wants. For he has the mother of the books. (Yamhu Allahu ma yasha’u. Wa yuthbitu wa ‘indahu ummu ’l-kitabi).*[43] My own pir [Khwaja Baqi bi-’llah] (quddisa sirruhu) said that Hazrat Sayyid Muhyi ’l-Din Jilani (quddisa sirruhu) has written in one of his books, *None else has the ability to change inescapable predestination, but I can change it if I want.* Khwaja Baqi bi-’llah was quite surprised by this claim, and found it hard to resolve. For a long time, this saying was hibernating in my subconscious. Finally Hazrat Haqq (SWT) granted me the magnificent felicity of resolving it, and thus honored me. Once I was praying to ward off a calamity that was predestined for a sufi brother, and in that interval of time, I was beseeching God with humility, solicitousness, supplication, and utmost veneration (iltija, tadarru‘, niyaz, khushu‘-i tamam). At that time, it was manifested that that calamity is there in the preserved tablet without depending on anything, and free and clear of any condition. At that I grew hopeless, and I recalled the saying of Hazrat Sayyid Muhyi ’l-Din again for the second time. At that time, I became humble and solicitous (multaji, mutadarru‘), as I found myself incapable and needy of help from others (‘ajz, niyaz), and turned my face towards God. At that time, by his sheer gce and mercy, God revealed to me that conditional predestination (qada-i mu‘allaq) is of two types:

1. That whose conditionalness (ta‘liq) is recorded

[42] Q check pronunciation
[43] Q

in the preserved tablest, and the angels are aware of it being conditional.

2. That whose conditionalness is known only to God, and it is recorded in the preserved tablet as inescapable predestination (qada-i mubram).

From it, I could understand that what Sayyid Muhyi 'l-Din said applies to this second type of predestination that seemed to be inescapable predestination (qada-i mubram), though actually it was conditional predestination (qada-i mu'allaq). It did not apply to the true inescapable predestination. Both religion and the reason rule that it is impossible to change that type of predestination, and that is hidden (kama la-yakhfa). The truth is that few people realize the reality [of predestination], so how would they try to change it [through prayers]? That calamity that that sufi brother faced was of the second type [that is only recorded as inescapable], and I came to learn that Haqq (SWT) has taken that calamity away. *And praise be onto Allah for this. A lot of praises that are pleasant. May there be praises for him, and praises on him, the type of praises that our lord loves, and be well-pleased by. (Wa 'l-hamdu li-'llahi 'ala dhalika. Hamdan kathiran tayyiban. mubarakan fihi, mubarakan 'alaihi wa kama yuhibbu rabbuna wa yarda.*

Wa 'l-salawatu wa 'l-salamu wa 'l-tahiyyatu 'ala sayyidi 'l-awwalina, wa 'l-akhirina, wa'l-khatami 'l-anbiya'i, wa 'l-mursalina alladhi arsalahu rahmata li-'l-'alamina, wa 'ala alihi wa ashabihi, wa 'ala jami'i 'l-ikhwanihi, mina 'l-nabiyyina, wa 'l-siddiqina, wa 'l-shahada'i wa 'l-salihina, wa 'l-mala'ikati 'l-muqarribina ajma'ina. Allahumma 'j'alna min muhibbihim, wa mutabi'iy atharihim, bi-barakati ha'u'la'i 'l-kubara'i, wa yarhanu 'abdan qala aminan.

9.27.4 Errors in *ilhami* knowldge

Let us proceed to the gist of the matter: Yes! Sometimes errors do take place in the *ilhami* or inspired knowledge ('ulum-i ilhami). There are two causes for it.

Cause 1: Mixing up prefaces with the *ilham*

One of its causes is mixing up prefaces with the *ilham*.

1. There are some prefaces needing rectification (muqaddamat-i musallamah) [that are commonly believed by the sufis e.g. unificationism, penetrationism (ittihad, sarayan) etc.]

2. The receiver of the ilham firmly believes in those prefaces [although actually they are false].

3. Those prefaces get mixed up (khalt mishud) with the ilham is such a way that the receiver of that ilham fails to distinguish between [those prefaces and the actual ilham].

4. As a result [of this mixing up], the receiver considers the entire body of mphnuzul) from the levels of the ascent, they bring down the lights of the above [i.e. the names] along with them. At that time, the prophets go into these names, in accordance to their levels, that are similar to their natural domains (shabahat b-ahyaz-i tab'iya). The purpose [of the prophets is] to remain therein permanently (iqamat mifarmayad) and make it his new homeland (watn). Due to this reason, if one seeks them after the prophets have become settled, one would find them within those names. [that mixed up] knowledge to be ilham-derived knowledge.

5. Consequently, necessarily, the entire body of the ilham-derived knowledge becomes unreliable as there are errors in one of its constituent parts [namely the prefaces].

Cause 2: Mis-interpreting allegorial matters categorically

Another cause of the *ilhami* knowledge being unreliable is the mis-interpretation of allegorial matters categorically.

1. [The salik] sometimes sees mysterious matters (umur ghaibi) in unveilings and mystic visions (kushuf, waqi'at).

2. [The salik] fails to understand that one may not interpret those [mysterious matters] categorically (zahir), and instead, they must be interpreted allegorically (ta'wil). (Namidanand keh an umur masruf az zahir ast, va mahmul bar ta'wil).

3. Consequently, [the salik] thinks that those [mysterious matters] must be interpreted categorically (mahmul bar zahir, maqsur bar surat). So he does interpret those [mysterious matters in his unveilings and mystic visions] categorically (be-andazeh-i an khiyal) and falls into error.

4. As the final result, he interprets the [entire *ilhami*] knowledge according to that erroneous unveiling as well (Iyn maqam niz az hamalah-i aghlat-i kashfi ast), [and falls deeper into error].

9.27.5 Reliable knowledge: Book and sunna versus ilham

Book and sunna are reliable knowledge

In summary, what is incontrovertible, and reliable (qat'i, i'timad) is the book and the sunna. For that has been established by incontrovertible revelation (wahi qat'i) that has been sent down via the angel who communicates (malak-i muqarrir) [i.e. Hazrat Gabriel ('alaihi 'l-salam)].

The ijma or consensus of the ulama, and the ijtihad of the mujtahids are also included in these two sources [i.e. the book and the sunna]. These four proofs [i.e. Quran, hadith, ijma, and ijtihad, they] are the foundation of the sharia. If something other than these [four] conforms to the sharia, then they may be accepted, else they may not be, even if they are the knowledge of the sufis, or their unveiling or inspiration ('ilm, ma'rifat, kushuf, ilham). [Sufis on the right path] do not buy any ecstasy or state (wajd, hal) even for half a grain of barley until they have been weighed in the scale of the sharia. And they refuse to give unveilings and inspirations even a farthing's worth until they have been rubbed, [and verified] by the testing stone of the book and the sunna. The purpose of walking on the sufi tariqas is to cause such a transformation, so that:

1. One comes to firmly believe (izdiyad-i yaqin) in the true articles of belief according to the sharia (haqiqat-i mu'taqadat-i shar'iyya), and one attains the reality of the faith (hapiqat-i iman).

2. It becomes easy [and spontaneous] for one to observe the sharia.

There is no other purpose beyond these [two].

Ilham is unreliable knowledge

It has been promised that the vision of God would take place in the last world. It certainly would not happen in this world. The [ilham-based knowledge such as] witnessings and the self-disclosures (mushahadat, tajalliyat) [of God] that satisfies the sufis, it is finding contentment (aram) in the reflection (zill) and consolation in the model (shabh). God is beyond beyondness.

If I properly describe the reality of this witnessings and self-disclosures, I get afraid that I would decrease the enthusiasm of the beginning-level seekers (futuri dar talb-i mubtadiyan) on this path, and their longing (shawq) would wane (qusuri dar shawq-i iyshan). On the other hand, I am also afraid that despite knowing it, if I do not reveal the truth, it would give the impression that it is proper to mix truth with falsehood.

Therefore, I am at least revealing this much: The witnessings and self-disclosures of this path [that a salik may see] must be rubbed by the testing stone of the witnessings and self-disclosures of the mountain of Moses [i.e. by wahy that is incontrovertible] — if it the test-result is negative, those [anti-sharia witnessings and self-disclosures of the salik] should necessarily be considered as reflections, models, and examples (zilal, shabh, mithal) [of the true witnessings and self-disclosures of God]. For those [witnessings and self-disclosures of God that the salik sees] certainly would not be true, since there is no making of *parts and portions (dak va fak)* there [in the realm of God] and on the other hand, [in those witnessings and self-disclosures that the salik sees] in this world, there is no alternative but to make parts and portions. It does not matter if that self-disclosure takes place in the [salik's] outer body, or in his inner realm (zahir, batin), it is indeed [merely] a part and portion [of the true self-disclosure, i.e. it is indeed a reflection, model, or example of the true self-disclosure of God, as opposed to the real thing].

The final prophet is free from this blemish, for he did see God in this world [truly, when he saw God in the night of the miraj], and his vision did not differ [from the true and direct vision of God that is without a curtain] even by the amount of the head of a hair. Yes! The perfect ones among his

followers do receive a portion from this station [of self-disclosure of God, in this world], but [the self-disclosure] that they see is behind the curtain of a shadow, the viewer of the self-disclosure realizes it or not. When even Hazrat Moses who spoke with Allah (kalimu 'llah) fainted even he witnessed this state that is a self-disclosure of God without any curtain, what can be said on the others?

9.27.6 Purpose of ordination

Also, you may know the intention behind giving ordination (ijazat). I do ordain some of the sincere disciples to propagate the tariqa. The purpose is that they would try to bring some people away from the wheel of misguidance (gardab-i dalalat), and guide them towards the path of the Haqq (jalla wa 'ala). And along with the students, they would get themselves absorbed in zikr altogether, and progress (taraqqi). While working on this mission, you may take care to rectify the rest of your defects as well, so that your disciples may also become felicitous by attaining that felicity [of perfection]. From the fact that I have ordained you, make sure that you do not guess that you have become perfect yourself, and so you [stop trying to progress on the sufi path, and as a result] get deprived of the sought thing. *What is the job of the messenger but to deliver the message (*Ma 'ala 'l-rasuli 'lla 'l-balaghu*)?*[44]

9.28 Maktub 1.218

To Molla Dawud

9.28.1 Respect the pir

Brother Molla Dawud! I am delighted to receive your letter. May Hazrat Haqq (SWT) adorn and ornament your inner realm and outer facade, in the measure of the reverence possesed by the prophet and his noble progeny (*Hadrat-i haqq subhanahu wa ta'ala zahir va batin ra bemardiyati khod mutahalli va mutazayyin darad, bihurmati 'l-nabi wa alihi 'l-amjadi*), *'alaihi wa 'alaihimu 'l-salawatu wa 'l-taslimatu.*

[44] Q

Do not allow a scattered focus (*tawajjuhat-i shatta*) to create a disturbance in the ever-repeatiting nature of the current lesson of the inner realm (*takrar-i sabaq-i batin*), and in standing steadfast in the tariqa of the [*Naqshbandi*] masters, *qaddasa 'llahu ta'ala asrarhum.* If in the future, a darkness or muddiness (*zulmati va qudurati*) arises in the inner realm, then its medicine is solicitousness, humility, supplication, brokenness (*iltija, tadarru', niyaz, shakastagi*) before the holy person of God (*janab-i quddus-i khodavandi*), *jalla sultanahu*, and to face-turn completely (*tawajjuhat-i tam*) onto [*the pir*] who nurtures you. It is because that pir is the medium of attaining this felicity (*wasila'-i husul-i iyn dawlat*). Both in his presence or absence (*hudur, ghaibat*), you should observe the rules of courtesy (*ri'ayat-i adab*) before [*that pir*] by whose intermediation this magnificent felicity has been attained. And you should consider the good pleasure of these masters (*rida*) the medium of the good pleasure of the Haqq (S). This is the path of salvation and success (*najat, falah*). *Wa 'l-salam.*

9.29 Maktub 1.219

To Mirza Iyraj

9.29.1

May Allah (S) preserve (*'asama*) you from that which puts a mark of disgrace, and safeguard you from that which dishonors, according to the measure of reverence that the prince of the beginning and the end possesses (*'Asamakumu 'llahu subhanahu 'amma yasimukum, wa sanakum 'amma shanakum, bihurmati sayyidi 'l-awwalina wa 'l-akhirina*), *'alaihi wa 'ala alihi ajma'ina mina 'l-salawatu atammuha wa 'l-taslimatu akmaluha.*

O the felicitous noble brother! When man is afflicted with a physical malady, or when one of his bodily parts gets diseased, he strives hard to eliminate that malady or heal that disease. On the other hand, he does not make any effort to heal the disease of the heart (*marad-i qalbiy*), which is the captivation of what is other than the Haqq (*jalla wa 'ala*). That disease is getting stronger day by day is such a way manner that soon it would take

him to endless death (*mawt-i abadi*), and would put him into eternal damnation (*'adhab-i sarmadi*).

He is even thinking about healing it. If he does not even recognize this captivation as a disease, then he is a complete fool, and if he does indeed recognize it but still does not dread (*bak*) it, then he is a sheerly dirty creature (*palid-i sirf*).

In order to perceive this disease, what is needed is intellect concerned with the return [*to God*] (*'aql-i ma'ad*). For the intellect concerned with living [*in this world*] (*'aql-i ma'ash*) is short-sighted as its sight is limited to seeing the outer appearence (*zahir*) only. The intellect concerned with the living (*'aql-i ma'ash*) does not consider the disease of the inner realm (*afat-i ma'nuwiya*) as a disease as it contains ephemeral pleasures(*taladhdhudhat-i faniya*). And in the same way, the intellect concerned with the return [*to God*] (*'aql-i ma'ad*), [*or knowledge of the last world*], in the hope of receiving compensatory merits for it in the last world (*mathwabat-i ukhruwiyya*), does not consider the disease of the body (*amrad-i suriya*) as a disease (*mard nami-ingarad*).

The intellect concerned with the living (*'aql-i ma'ash*), [*or knowledge of this world*], is short-sighted. On the other hand, the intellect concerned with the return [*to God*] (*'aql-i ma'ad*) is sharp-sighted. The intellect concerned with the return [*to God*] (*'aql-i ma'ad*) is the lot of the prophets and the friends of God (*'alaihimu 'l-salawatu wa 'l-taslimatu*). On the other hand, the intellect concerned with the living (*'aql-i ma'ash*), [*or knowledge of the last world*], is longed for by the rich and the possessors of this world (*arbab-i dunya*). There is a world of difference between them (*Shattana ma bainahuma*). The means to attain the intellect concerned with the return [*to God*] (*'aql-i ma'ad*) is to remember death, and talk about the matters of the last world, and spend time in the companionship of the people who have been ennobled by the felicity of being absorbed in the discussion of the last world.

Dadim tora ze ganj-i maqsud, nishan
Gar ma narasidim to shayad, be-rasiy

Gave you, to the treasury that you sought,
a sign
If fail to reach it, you still may

You should know that just as disease of the body makes discharging the rules of the sharia hard, disease of the inner realm (*batin*) also makes it hard. As Allah (SWT) says, *It is too big for the idolators what you (the prophet) are inviting them towards. Allah elects to draw towards him whomever he chooses. And he also guides towards himself whomever would return. (*Kabura 'ala 'l-mushrikina ma tad'uhum ilaihi. Allah yajtabi ilaihi man yasha'u. Wa yahdi ilaihi man yunibu*).*[45] He (SWT) also says, *[Salat,] indeed it is too big save for the humble (*Wa innaha la-kabiratun illa 'ala 'l-khashi'ina*).*[46]

In the outer body, that difficulty arises from lack of energy and weakness of the limbs (*jawarih*), and in the inner realm, that difficulty arises from weakness in certitude (*yaqin*) and imperfection in the faith (*iman*). Else the prescription of the sharia would be easy and straight. As the Quran says, *Allah wants to make it easy for you, he does not want to make it hard. (*Yuridu 'llahu bikumu 'l-yusra, wa la yuridu bikumu 'l-'usra*).*[47] He (SWT) also says, *Allah wants to make it light for you, for he has made mankind weak (*Yuridu 'llahu an yukhaffifa 'ankum, wa khuliqa 'l-insana da'ifan*).*[48] These two verses prove it.

The sun is not guilty
If one cannot see

Khorshed neh mujrim
Ar kasi bina nist

*What is the job of the messenger but to deliver the message (*Ma 'ala 'l-rasuli 'lla 'l-balaghu*)?*[49] Therefore, it is imperative to make efforts to heal this disease, and it is personally obligatory (*fard-i 'ayn*) to 'flee to take refuge' (*iltija'*) in the physicians of this malady. *Wa 'l-salam.*

9.30 Maktub 1.220

To Shaykh Hamid Bangali

[45] Q.Shura.42.13
[46] Q
[47] Q
[48] Q
[49] Q

9.30.1 Errors of the sufis and their sources

Praise to Allah the lord of the cosmos, benediction and peace to the prince of the emissaries, to his progeny, to his companions, on them alltogether. (*Alhamdu li-'llahi rabbi 'l-'alamina, wa 'l-salawatu wa 'l-salamu 'ala sayyidi 'l-mursalina, wa 'ala alihi, wa ashabihi, wa 'alaihim ajma'ina.*) The fakirs here are progressing, I am hoping that my far-away sufi brothers are doing the same. Take note! O my beloved brother! On this path, there are many places where the salik may lose his way. So go on living your life keeping the string of the sharia with respect to your creed and practice intact. That would be my advice both when we meet in person, and also when we communicate via letters. So may that string not slacken. Now I am pointing out a few errors on this path, and also the causes of those errors. You may consider it priceless, and study it, and put your practice in the same pattern, as what has been narrated, in the rest of the matters as well.

9.30.2 The salik finding himself to be superior to the prophets

You may know that a place where the salik errs is while he is making his ascent. At that time, he may find himself above the stations of those masters whose superiority is unanimous. Instead, what is true is that the station of that salik is lower than the stations of those above-mentioned masters. Even that the salik may think that way with regards to the prophets, who are the best in the creation. May Allah sa ve us from [such bad ideas] ('Iyadhan bi-'llahi subhanahu min dhalika).

Cause 1: Salik confuses the natural homestead with the temporary location

The reason the salik has such an idea is this:

1. The saliks, be they prophets or be they friends, when they ascend, they ascend initially upto the [unique] names that are the origins of entification (mabda-i ta'ayyun) for their existences. And it is via this [initial] ascent to their [unique] names that they realize friendhood (waliyyat).

2. Secondarily, they ascend within that name, and [tertiarily] from that name they keep on ascending [through the other names] as far as Allah wills.

3. Despite this, for each of them, his abode (manzil) is that name that is his origin of entification. So if one looks for them on the stations of ascent, one usually finds them on the stations that are the origins of entification of their existences. Because those stations of ascent are their natural homesteads (makan-i tab'i), although they may ascend or descend for subsidiary reasons.

4. As a result, when the salik with a high aspiration journeys beyond the names and the attributes, then necessarily he goes above, and he has the idea mentioned above [that he whose origin of entification is higher, he would be highe].. And consequently, he gets the idea that since his origin of entification is higher, he must be higher than even the prophets]. *May Allah (S) save him ('Iyadhan bi-'llahi subhanahu),* so that this [false] idea of his does not weaken his previous belief, and does not make him question the superiority of the prophets ('alaihimu 'l-salawatu wa taslimatu), and the highness of those friends whom everyone holds to be superior.

These are the stations where the saliks may slip their feet. At that time, that the saliks fail to realize that the masters have ascended ('uruj) far above (biy-nihayat) those names (asma), and have reached very high heights (fawqi fawqa). The saliks also fail to understand that the names from which the saliks ascend ('urujiy iyshan) are the natural homesteads (amkina'-i tab'iya') of the prophets, whereas the natural homesteads of those saliks are far lower.

For each person, his excellence (afdaliyat) is commensurate to seniority of his name (aqdamiyyat-i ism-i u-st) that is his origin of entification (mabda'-i ta'ayyun-i u). Some sufi shaykhs say, *On the stations of ascent, the gnostic sometimes does not even find the greatest barzakh (barzakhiyyat-i kubra) [prophet Muhammad] as an obstacle (ha'il), and instead progresses even without his intermediation* — this is also such a type of saying.

Our Hazrat Khwaja [Baqi bi-'llah] has said that Rabi'a was also in this group. On the time of ascent, when they progress even above the origin of entification of the greatest barzakh, they think that [that barzakh] is no longer an obstacle. Those sufi shaykhs have interpreted the greatest barzakh as the Muhammadan reality. The reality of this matter has already been explained.

Cause 2: Salik confuses the models with the prototype stations

The second cause for falling into error is this:

1. The salik journeys (sayr) within the name that is his origin of entification (mabda-i ta'ayyun).

2. That name comprehends (jami') all the names in an undifferentiated format (ijmal). It is due to that name being all-comprehensiveness that man is all-comprehensive.

3. In this sayr, the salik cuts through, [in an undifferentiated format], the names that are the origins of entification of the other masters [who are the prophets and the sufi shaykhs, on the way, leaves them behind], and [finally] reaches the end (muntaha) of that [all-comprehensive] name [i.e. the salik's origin of entification, at the very end of his sayr, at the highest point in his *'uruj, ascent*]. As a result, necessarily, the salik [sees that he has left all behind, and consequently he] finds that he is above all].

4. [Here, it may be noted that] the salik indeed sees some stations that he thinks to be the stations of the masters [who are the prophets and the sufi shaykhs], and he does cross them. However, actually, those stations are the models of those stations of those shaykhs, not their true stations. [And he fails to understand this distinction].

5. [Due to this failure of his to distinguish between the prototype and the model], on this station, the salik finds himself to be all-comprehensive, and the other masters as his parts (ajza').

6. Consequently, the salik finds himself to be the greatest.

It is on such a station that Bayazid Bistami has said, *My flag is higher than the flag of Muhammad (*Liwa'i arfa'u min liwa'i muhammadin*).* Since he was predominated by intoxication (ghalba'-i sukr), he failed to realize that his flag was not higher than the [true] Muhammadan flag, instead it was higher than merely the *model (anmudhaj)* of the Muhammadan flag — it is that model that he witnessed within the reality of his name. What he said about the all-embracingness (wasa'at) of his own heart (wasa'at-i qalb-i khod) is also such a saying. He said, *If the throne and that is in it is thrown into the sufi cloister (zawiya) that is the heart of the gnostic, nothing would be felt. (*Agar 'arsh va ma fihi dar zawiya-i qalb-i 'arif nehanad, hech mahsus nashud*).*

Here, he is confusing between the he model and the prototype (anmudhaj, haqiqat). Else when Hazrat Haqq (SWT) has called the throne magnanimous ('azim), what value does the heart of the gnostic carry before it? Or what type of existence does it have? The manifestation (zuhur) [of God] that is in the throne, not a hundredth of it is in the heart, even if it is the heart of a gnostic. The last-worldly vision of God would be realized with the manifestation of the throne.

These sayings of mine may feel unpleasant to the some of the sufis, but finally they would understand it. Let me illustrate it via an example:

1. Man is composed of the elements and the celestial spheres ('anasir, aflak). When he focuses on his own all-comprehensiveness, he sees the elements and the celestial spheres as his parts. So when this vision [of all-comprehensiveness] predominates, it would not be hard for him say, *I am larger than the entire earth, and higher than the heavens.*

2. At that time, the wise men would understand that his feeling of greatness and bigness ('azmat, kalaniy) truly comes from his own constituent parts, and the [real] earthly globe or the heavens (kurra-i zamin, samawat) are not truly his constituent parts, instead it is merely their models (anmudhjat) that are his parts. And his bigness (kalaniy) is from those models that are his constituent parts, not from the true earthly globe or the celestial spheres (kurra-i ardi, samawiy).

3. It is by confusing the model with the prototype in this manner that [Ibn Arabi], the author of *Futuhat-i Makkiya* said, *The Muhammadan comprehensiveness is more comprehensive that the divine comprehensiveness (Jam'a muhammadi ajma' ast az jam'a ilahi).* [For Ibn Arabi reasoned that] since the Muhammadan comprehensiveness contains (mushtamil) the realities of both the engendered things and divinity (haqa'iq-i kawni, ilahi) [it must be more comprehensive than the divine comprehensivenss that contains the reality of God alone].

4. As a result, [Ibn Arabi] considered [the Muhammadan comprehensiveness] to be more comprehensive. He did so as he failed to comprehend that [the divine comprehensiveness that Ibn Arabi saw] is merely a shadow (zill) of the level of divinity (martaba-i uluhiyat), and it is merely one of the models (anmudhat) [of divine comprehensiveness], not its prototype (haqiqat). Instead, the Muhammadan comprehensiveness is valueless before that holy level [of God's comprehensiveness] that comes from divine magnificence and greatness ('azmat, kibriya). How can one compare the dust with the lord of the lords (Ma li-'l-turabi wa rabbi 'l-arbabi)?

9.30.3 Salik finds himself superior to greater masters

This is also the station where the salik does sayr in the name that is his lord. And sometimes the salik comes to imagine that even those masters — who are certainly greater than the salik — have reached high levels via the salik, and have progressed via the salik's intermediation. This is also a place where the salik may slip his feet. God forbid! ('Iyadhan bi-'llahi subhanahu!) Let them not go along this idea, hold themselves to be most excellent, and be given endless harm in both this and the last worlds. If a mighty emperor goes to the fiefdom of a feudal lord within his empire, and takes his help to go somewhere, then what is surprising about that, or how would the emperor gain greatness by it?

It is only that in such a situation there is merely the possibility of partial superiority, but we are not even considering that partial superiority. Even a barber or a weaver may have partial superiority to the best ulama or the sage but that should not be considered. What should be considered is being totally better in all respects — the ulama and the sages are that, [indeed they are totally better in all respects].

I had many such confusing (ishtibahat) ideas, and I remained in that state [with many such confusing ideas were coming to me] for a long time. Despite that, since I was protected by God, my previous creed, that those masters are higher than me, remained the same — that creed of mine did did not change even by the amount of the head of a hair, and its conformance to the creed that the mainstream proposes did not increase or decrease. *For this, I am praising Allah (S), and showing gratefulness to him, instead I am showing gratefulness for all the bliss he has given me. (Li-'l-llahi subhanahu 'l-hamdu wa 'l-minnatu 'ala dhalika, wa 'ala jami'i na'ma'ihi).*

I rejected a straightforward interpretation for all those inspired knowledge, which opposed the consensus opinion. Instead, I rationalized it, and reinterpreted it in a way that agreed with the consensus opinion. In short, [to make my ideas conform to the orthodox opinion], I reasoned, *If I am indeed greater, this greaterness (ziyadati) refers to a partial (juz'i) excellence, [instead of a universal(*kulli*) superiority] (Iyn ziyadati raji' be-fadl-i juz'i khvahed bud).* [So I am only partially superior, not universally].

However, at the same time, this satanic whispering (waswasa) also came to me, *Superiority comes from the nearness to God (Madar-i fadl dar qurb-i ilahi ast, jalla sultanahu). This greaterness refers to the nearness to God (Iyn ziyadati dar an qurb ast). So why should that superiority be [merely] with respect to a particular (Pas juz'i chun bashad)? [Instead why should I not be universally superior to those masters]?*

However, [I rejected those satanic whisperings as my original belief that those masters are superior to me was very strong. Indeed, it was so strong that] when those satanic whisperings [that comes from the later unveiling that I am indeed superior] were brought before my original belief, those [whisperings] would fly away like dust, and would be totally disregarded. Instead, I used to repent, seek forgiveness, seek refoge (tawba, istighfar, inabat, iltija') so that such a [satanic] unveiling [of self-greatness] does not appear, and I do not get any more unveil-

ing that contradicts the consensus of opinion (ijma) of the mainstream Sunni congregation, even by as little an amount as the amount of the tip of a hair.

One day, I became very fearful worrying, *If God catches me for these [misleading] unveilings, and questions me on this illusory idea [that I am the greatest], what would happen?* I grew restless by this fear, and humbly prayed (iltija, tadarru‘) to God so that I do not see such [pompous] unveiling again. This fear continued for some time. By chance, once I happened to pass a saint's shrine, and at that time, I sought his help, and at that time, God favored me, and I was given the proper understanding of the reality of this matter. Then the spirit of the prophet (ruhaniyat-i hadrat-i risalat-i khatimiyyat) (‘alaihi wa ‘ala alihi 'l-salawatu wa 'l-salam) appeared and solaced my hurt heart. [On this sublime station, first], I realized the understanding that:

1. Yes! Nearness to God (qurb-i ilahi) causes total superiority (fadl-i kulliy).

2. However, the nearness that I attained is [not the nearness to God himself, but instead] the [merely] nearness to the shadow (qurb-i zilli) of God. That shadow is one of the many shadows of the level of divinity (martaba-i uluhiyat), but specifically it is the shadow of that name of God that is my rabb.

3. Consequently, this [shadow nearness that I attained] fails to cause universal superiority (fadl-i kulliy) [i.e. fails to make me superior to everything. On the other hand, if I did gain nearness to God himself, instead of merely nearness to the shadow of God, then I would truly gain universal superiority, i.e. I would become superior to all].

Second, on this sublime station, God unveiled to me the imaginal forms (surat-i mithaliy) of this station in such a way that I no longer had any doubt [that I am actually inferior, and those forms of mine that I saw as superior were merely imaginal forms], and [as the result] the darkness [that had previously come to me due this feeling of self-greatness] went away totally.

In my writings, I have written some types of knowledge that has been somewhat erroneous, and needs to be interpreted [properly to conform to the opinions of the Sunni congregation]. Recently this idea has come up on my mind that now when by the sheer grace of God, my errors in that science has been rectified, let me write that corrected knowledge down and publish it. Because the sins that are public knowledge require a public repentance, lest the common people does accept that anti-sharia knowledge, and goes astray by following that erroneous knowledge (taqlid dar dalalat). Or lest they fanatically take a side (ta‘assub), or go overboard (takalluf), and blame me (tadlil) or curse me (tabhil). Because in this most secret path, many such flowers [like this sublime and rare knowledge] do bloom. They guide many, and misguide many. I have heard my father [Ahaykh ‘Abdu 'l-Ahad] (quddisa sirruhu) saying, *Most of the seventy-two deviant sects have deviated because they entered the sufi tariqa but failed to reach the end, and instead made mistakes [on the way] and went astray [without reaching the end]. Wa 'l-salam.*

Chapter 10

Maktubat Volumes 2 and 3

10.1 Maktub 2.31

To Khwaja Sharfuddin Hussain

10.1.1 Religious advice

*All praise is to Allah! Peace on his elect devotees (*Alhamdu lillahi waq salamun ‘ala ‘ibadihi ’lladhina ’stafa.*)*

Dear son, consider the leave [you have been given by God, i.e. your lifetime, as a priceless opportunity as if] a spoil of war (*mughtanam.*) You should not spend it in meaningless pursuits, instead spend it in a way that pleases the Haqq. You should pray the five times a day prayers in a meditative state (*jam‘iyat*), and in congregation (*jama‘at,*) properly performing all its pillars (*ta‘dil-i arkan*).

You should not let the night vigil (*tahajjud*) prayer slip away from your hands. Do not give up [the practice of] praying for forgiveness (*istighfar*) in the last hours of night, without a good reason. Do not dream away [your life] like a rabbit. [1]

Do not immerse yourself in fun and frolic. Instead, keep the remembrance of death, and the sight of the last world before your eyes. Shun this world, and instead face the last world. Only when there is a dire need, engage with this world. Spend the rest of your time on the matters of the last world. In short, make your heart free of all captivation of things that are other [than God,] and keep your outer body shining (*mutajalli*) through [its observance of] the rules of the sharia. *This is the work, all else is a trap (*kar-i iyn ast, va ghair iyn hameh hech*).* Everything else is fine, and peace.

[1] The rabbit sleeps with its eyes open. All what happens then is a dream to him, although it did happen. So do not live like that, instead be constantly aware that we’ll all die and face our Lord, and prepare for it.

10.2 Maktub 3.6

To Shaykh Badi al-Din

10.2.1 Distress is the polishing instrument for the heart

The letter that you sent via Shaykh Fathullah, I have received it. You have written on the cruel treatment and accusation (*jafa’, malamat*) from people. That itself is the beauty of this [sufi] community, and the polishing instrument (*siqal*) for their rust (*zangar*). So why should it be a cause of constriction and distress (*qaid, kudurat*) of the mind?

When I had arrived to this [Gwalior] fort first, I felt (*mahsus mishud*) that the light of the blame from the people (*anwar-i malamat-i khulq*) that are like illuminated clouds (*sahabha’i nurani*), they are coming together one after another (*pai dar pai mirasand*) from all the countries and villages (*balad, qurya*) and elevating my [spiritual) work from the nadir to the zenith (*kar ra az hadid beauj mibarand*).

For a long time, God has been making me journey the path through *jamal*, beautiful nurture (*tarbiyat*). Currently, he is making me cut through ‘part of the path’ (*musafat*) through a *jalali*, powerful nurture. You may remain on the station of patience (*sabr*), or instead the station of good pleasure (*rida*) and .consider *jamal* and *jalal* equal.

You wrote, *After this calamity [when the Mujaddid was taken to the prison] had taken place, I [Shaykh Badi al-Din] had no tasting (*dhawq*) remaining, or no* hal *was found.* However, I feel that it should instead double your *dhawq* and *hal.* Because cruel treatment (*jafa'*) from the beloved gives more pleasure (*ladhdhat*) than his good treatment (*wafa'*). How surprising it is that you are talking like the common people and have strayed far from the love of the person of God (*mahabbat-i dhati*). Reversing that what had been going on in the past, from now on consider *jalal* better than *jamal.* And conceive (*tasawwur*) pain (*ilam*) as better than bliss (*in'am*). It is because in *jamal* and bliss (*in'am*), the desired thing (*murad*) of the beloved is contaminated by (*mashub*) one's own desired thing (*murad*). On the other hand, in *jalal* and pain (*ilam*), it is purely the desired thing (*kha'is-i murad*) of the beloved and opposition to one's own desired thing (*kha'if-i murad-i khod*). This time and state (*waqt, hal*) is far above (*wara'*) the earlier time and state. *Between these two, there is a gulf of difference (*shattana ma baynahuma*).*

You have written about visiting the two sacred cities — there is no bar to it. *Allah is enough for us, and he is the best disposer of affairs (*Hasbuna 'llahu wa ni'ma 'l-wakilu*).*[2]

10.3 Maktub 3.7

To Mir Muhibbullah Manikpuri

10.3.1 Bear cruelty patiently

[In the beginning, let me offer] praise to God, benediction to the blessed prophet and convey invitation to God (*hamd, salawat, tablighi 'l-da'awat*). Brother Mir Sayyid Muhibbullah! I am delighted to receive your letter.

We must bear the oppression (*idha'*) of people and tolerate the cruel treatment (*jafa'*) of the family-members. Allah has commanded his own beloved, *Therefore, bear with patience as the great ones among the prophets have borne with patience, and do not be hurried for them (*fa-sbir kama sabara ulu 'l-azmi mina 'l-rusuli, wa la tasta'jil lahum*).*[3] The salt of staying in that place is this very oppression and cruel treatment (*idha',jafa'*), but you are fleeing from that place from that salt? See! For those raised on sugar, salt is intolerable. What can I do?

> Whoever is a passionate lover, even if she is the beloved of the cosmos
> she would no longer be dealt delicately, she would have to bear the burden
>
> Har keh 'ashiq shud, agar cheh naznin-i 'alam ast
> Nazki ki rast ayad, bar mi bayad kashid

You had written, *If I had the permission, I would choose Allahabad as my residence.* Yes! You may make it your residence. When oppression would drive you to the edge, then go there and stay there for a few days and renew yourself; however, that is the easy way (*rukhsat*). The hard way (*'azimat*) would be to stay there tolerating the torture. In this season (winter), I am usually sick and weak, as you know. So I am finishing it writing a few words in short. And peace!

10.4 Maktub 3.9

To Sayyid Mir Muhammad Nu'man

10.4.1 Abstinence (taqwa)

Bismillahi 'l-Rahmani 'l-rahim. Allah has said, *Take what the prophet gives you, and refrain from that what he forbids you, and realize* taqwa *for the sake of Allah (Wa ma atakum al-rasulu, fakhudhuhu, wa ma nahakum 'anhu fa-'ntahu, wa 'ttaqullaha).*[4] Take note that God has mentioned abstaining [from bad deeds] *taqwa* after he has mentioned obeying [positively,] *imtithal.* That he has mentioned abstaining at the end alludes to its importance. [Therefore, abstaining from sinful acts —] it is true *taqwa,* and it is the foundation of religion (*milaku 'l-din.*) The prophet said, *The foundation of your religion is* war'a *(Wamilaku dinukumu war'u).*[5] He also said elsewhere, *Do not compare*

[2] Q.Imran.3.173
[3] Q.Ahqaf.46.35
[4] Q.Hashr.59.7
[5] hadith

anything with war'a *(La ta'dili bi-'l-ri'ati shai'an).*[6] The words *al-ri'atu*, and *al-war'u* means to refrain from, or abstain from forbidden things. Exalted Allah knows what is correct. Refraining (*intiha'*) is comprehensive (*a''ammu*), [it comprehends even positively obeying,] and it is most beneficial, [more beneficial than positively obeying.] It is so because you will find obeying (*imtithal*) within the boundaries (*damn*) of [refraining] as well. (*Lima annahu yujadu fi dimni 'l-imtithali aidan.*) It is because taking up [any practice] is refraining from its contrary (*li-anna 'l-ityana bi-la intaha'un 'an diddihi*)— it's obvious (wa huwa zahiru). [Refraining is more beneficial] because it is 'completely' (*mahdatun*) opposing the nafs, nafs has no share in it (*la hazza li-'l-nafsi fihi.*) [i.e. nafs does not find any pleasure in refraining]. However, obeying positively is different (*bikhilafi surati 'l-imtithal*)— Indeed, the nafs does find pleasure (*yataladhadhu*) in [obeying positively, e.g. supererogatory worship,] and all that is in it. [On the other hand,] there is no doubt that it [opposing the nafs] has many benefits, and it is the best method for salvation. Indeed, the true purpose behind the injunctions of the sharia is to defeat the nafs, as it is ready to oppose Allah. In a hadith, God says, *Oppose your nafs, for indeed he is determined to oppose me ('Adi nafsaka, fa-innaha 'ndibat bi-mu'adati)*[7]

This explains that the sufi tariqa that demands compliance of the rules of the sharia the most is the nearest tariqa to exalted Allah, for that tariqa opposes the nafs the most. Take note! It is the Naqshbandi tariqa. This is the reason that our shaykh, our qibla, the great shaykh, Shaykh Bahauddin, who is well-known as Naqshband, said, *I have found a tariqa that is the best for reaching exalted Allah, as it opposes the nafs the most (Wajadtu tariqan aqraba turuqin ila 'llahi subhanahu, li-wujudi kathrati 'l-mukhalafati ma'a 'l-nafsi.)* Those is well-known to them who study and compare different tariqas; they know that this tariqa opposes the nafs the most. Still, I have discussed it in detail in several of my writings.

Exalted Allah knows best what is happening, and he is the most capable doer. Allah give peace on our master Muhammad, his companions, and his progeny, and offer him peace, blessings, and honor. Peace be on him who follows guidance. *(Wa 'llahu subhanahu a'lamu bihaqiqati 'l-hal, wa huwa subhanahu hasbi wa ni'ma 'l-wakil, wa salla 'llahu ta'ala 'ala sayyidina muhammadin, wa alihi wa ashabihi, wa sallama wa baraka wa karrama, wa 'l-salamu 'ala mani 'ttaba'a 'l-huda.)*

[6] hadith

[7] hadith, Suyuti

10.5 Maktub 3.10

To Mir Muhammad Nu'man

10.5.1 Explaining the Quranic verse: *When [my devotees] would ask you about me, [O prophet, tell them that] I am indeed near.*

Praise be to Allah and his chosen devotees. Allah has said, *When [my devotees] would ask you about me, [O Muhammad, tell them that] I am indeed near. (Wa idha sa'alaka 'anni fa-inni qaribun.)*[8]

Now, although God's *qurb*, nearness is unqualifiable (bechuni, becheguneh), still we can imagine (wahm) what it is. In contrast, his *aqrabiyat*, intimate nearness is beyond the boundaries of imagination and conception (wahm, khiyal). That is why although there are many people who know about *qurb*, only a handful know about *aqrabiyat*. A thing attains the ultimate limit of nearness (*qurb*) to God when it gets unified (*ittihad*) with him.

[This] unification (*ittihad*) [is not real, instead it] happens only in imagination (*wahm*), still with respect to nearness, *aqrabiyat* happens *after* unification. [That is, when something has attained *aqrabiyat*, it's actually nearer to God than something that is unified with God).

Yes! Intellect does consider things that are closer to it than itself as far, but that is the result of its short-sightedness. It [intellect) is used to see faraway things, and cannot grasp things that are near him.[9]

[8] Q.Baqara'.2.186

[9] In the Mujaddidi sufi tariqa, we have 4 maqams of *aqrabiyat*: *aqrabiyat* 1 to 4 that the seekers realize on their path.

10.6 Maktub 3.12

To Mir Muhammad Nu'man

10.6.1 Zikr

Praise be on Allah, and peace be on his elect devotees *Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*). I am delighted to receive your letter.

Question: You have asked, Which is better? To supplicate (du'a), beseech (*tadarru'*) and lament (*zari*) and seek refuge (*iltija'*) with Haqq (SWT) all the time (*dawam*)? Or to chant zikr? Or to combine this habit [of beseeching God] with zikr?

Answer: There is no alternative to chanting zikr. Whatever is combined with it, that is an [extra] felicity. The ultimate cause of reaching God lies in zikr (*madar-i wusul bar dhikr nihadeh and*). All else are the fruits and results (*thamarat, nata'ij*) of zikr.

Question: You have also asked, Which one is the best among these three deeds? Zikr of negation-affirmation (*nafi, ithbat*)? Reciting the Quran? Or Praying namaz-prayer standing for a long time?

Answer: The zikr of negation-affirmation is like ablution (*wudu*) that is a pre-condition (*shart*) of namaz. Without [ablution] the cleanliness (*taharat*) is not sound, and it is forbidden to begin the namaz. In the same way,until the interaction of negation [with the inner realm] is completed, all [namaz] that you offer save incumbent and sunna (*fara'id, wajibat, sunan*) namaz, it is supererogatory worship and that that would be unwholesome (*wabal*) [as the heart and soul are still sick as they are immersed in the love of *ma sewa* i.e. that what is other than the Haqq].

First, you should heal your own disease [of the heart] that is concomitant on the zikr of negation-affirmation. Only after that, other worshipful acts and good deeds (*'ibadat, hasanat*) — that are like wholesome food for the body — could be performed with perfection (*bayad pardakht*). Because before the disease is weakened, whatever 'nutritious food is eaten' (*tanawul*), would be ineffective.

> Whatever he takes
> increases sickness for the sick
>
> Har cheh gird
> wa 'illati 'illat shud

It is not necessary to specify the aftereffects of healing from that above-mentioned disease [of the inner realm]. Because its state would speak on its own perfection.

You have asked, *Who would be named as the collector of the third volume of the* Maktubat*?* I wrote before that it may be collected in your name. It was written as the answer to your letter, and the same answer applies even now. Who would be better than you? I can say (*tewan goft*) that the focus (*nigarani*) of the heart is always (*hamwareh*) you. I can not fathom the purpose behind your living in the city of Agra. Although it is near us but we never visit it, and so it is valueless. Do not stay there for me. Leaving me in the hands of 'the most compassionate one among the compassionate ones' (*arhama 'l-rahimin*), return home, and please (masrur sazand) the friends there who long for your company (*mushtaqan*) However, if you want to stay there for some other reason, that would be a different matter.

Please convey to the mother of Muhammad Amin that I am praying so that Allah preserves her with honor. I read the long and detailed narration of what is happening there. Although it contains some fearsome matters, still it is good. The end of every matter would be good. Tell her that she should be cautious from such incidents, and try to make up the damage through repentance and seeking of forgiveness (*tawba, istighfar*).

Worldly pleasures (*tamattu'at duniyawwi*) and ostentations [of this temporary world] that would come to pass (*muzkharafat fani*) are nothing [worth considering] at all. No man of wisdom (*'aqil*) falls for them (*maftun*) or gets captivated (*mubtala'*) by them. The state of the last world should be kept alive before the eyes. And it is necessary to be absorbed (*mashgul*) in zikr all the time. However, it is not necessary to get pleasure in zikr, or to see anything — that would be a type of amusement or play (*lahw, la'ib*). The more effort one puts in zikr, the better. After discharging the duty of five times a day prayers, one should be absorbed in zikr for rest of the time. In zikr, let one not waste one's time meaninglessly to gain pleasure.

She should consider the service you are giving her a spoil of war (*ghanimat*), and should remain within the confines of your good pleasure (*dar rida ju'iy shoma bashad*). You may also go to her all the time, and try to attract her towards you com-

pletely, and guide (*dalalat*) her towards good deeds (*hasanat*). And peace.

10.7 Maktub 3.25

To Mulla Tahir
Praise be on Allah, and peace be on his elect devotees (*Al-hamdu li-'llahi wa salamun 'ala 'ibadihi 'llazina 'stafa*).

10.7.1 Zikr is in initial level

For the beginning (*mubtadiy*) students on this path, there is no alternative to chanting zikr. Because it is on the repeatition (*takrar*) of zikr that his progress (*taraqqi*) depends. However, the pre-condition (*shart*) is that that zikr must be taken from a shaykh who is perfect himself, and can bring others to perfection as well (*shaikh-i kamil-i mukammil*). Had the zikr been without this pre-condition, then possibly it could have been a daily practice of the "[ordinary] pious" (*awrad-i abrar*), the result of which would be obtaining merits (*thawab*), though not the degree of nearness (*daraja'i qurb*) that is related to the near ones (*muqarraban-i ta'alluq darad*).

We said, *Maybe it would be part of the daily practice of the ordinary pious (*az qabil-i awrad-i abrar bud*)* only because it is possible (*ja'iz*) that by the grace of God, the student is nurtured (*tarbiyat*) [directly] and in many cases even without any [shaykh's] intermediation, [and only the student's] repeatition (*takrar*) of the zikr puts him among the near ones (*muqarraban*). Even that, it is possible that [even] without the repeatition of zikr, God honors him with the levels of nearness, and makes him a friend of God. This pre-condition [of having a pir, or even chanting the zikr at all] refer to the general rule only, as it is the wisdom and the 'way of acting' (*bar wafaq-i hikmat wa 'adat*) of God [to have such intermediation].

10.7.2 Recitation on the advanced level

In the next [i.e. the advanced level], by the grace of God, the inter-action that depended on zikr is completed (*mu'amala' be-dhikr abasteh bud tamam shud*), And the [sufi] is freed from the captivation of his own passions (*az gereftari-i hawa'-i khod khalasi moyassar gard*), And the [instigating] soul (*nafs-i (ammara')*) becomes peaceful (*itminan*). At that point, zikr no longer makes one progress (*taraqqi az dhikr goftan hasil namishud*) and instead zikr becomes equivalent to [merely] the *wird,* i.e. daily routine of the ordinary pious (*awrad-i abrar*).

In that homestead [of advanced levels], the levels of nearness (*maratib-i qurb*) are [climbed] through recitation of the Quran, and performing namaz with long recitations in it. [the progress in nearness] that was possible via chanting zikr, in this [later] time, it becomes possible via recitation of the Quran, especially that [recitation] which is recited within the namaz.

In summary, at this time,[in the advanced level], zikr [for the salik realized the properties of recitation [*dhikr hukm-i tilawat paida mikand*) [for non-sufis, i.e. now saliks would get merits through chanting zikr, but it would not bring them to nearness as it used to bring before. On the other hand], initially, [it was recitation that] used to be the equivalent of the daily practice (*wird*) of the ordinary pious (*keh dar awwal az qabil-i awrad-i abrar budeh*) [i.e. both recitation and wird bring merits to the ordinary pious, but they would not bring them to nearness.] However, [now on the advanced level], recitation attains the property of zikr, (*wa tilawat hukm-i dhikr paida kardeh*) which [i.e. zikr] used to bring nearness in the initial and middle levels (*keh dar ibtida' wa tawassut az muqarribat budeh*). [That is, now recitation brings the enders i.e. advanced-level saliks to nearness, as zikr used to do before for the saliks in the initial and middle levels.]

What is surprising at this time is that if that zikr is repeated (*takrar*) with the beginning as in the recitation of the Quran i.e. the recitation is begun with the 'seeking of refuge'[10], as it should be done according to the rules of recitation of the Quran, then then the progress that is attained via recitation, that same progress is attained via zikr. However, if the zikr is not started as per that rule, then it becomes similar to the pious acts of the [ordinary] pious merely.

Every pious practice has its place, and season. If it is done in that season, then it becomes beautiful and elegant (*husn, malahat*). But if it is not done

[10] *a'udhubi 'llahi mina 'l-shaytani 'l-rajim*

in season, then it becomes defective. even it is a pious act. In namaz, if one recites Sura Fatiha in the time of *tashah-hud*, then it would be a mistake, even when it is the mother of the book (*ummu 'l-kitab*) [i.e. Quran.) Therefore, pir is essential [to journey] on this path, and his teaching is also most valuable. And [a competent pir], without it, all effort is in vain (*Wa bidunihi khartu 'l-qatadi*). As a master said,

> As long as your state would be, it seems, cross-eyed
> your object of worship would be the pir, it seems, first
>
> Az an ruwyi keh chashm-i tast ahwal
> ma'bud to pir tast awwal

And peace on them who follow guidance (*Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda*).

10.8 Maktub 3.34

To the mother of Mir Muhammad Amin

10.8.1 Religious Advice

The advice that would be given is that, at first, rectify your creed according to the required doctrines (*mawjab ara*) of the ulama of the mainstream Sunni community, as that is the saved sect (*firqa'-i najiya*).(I am grateful to Allah for keeping me with it, *shakara 'llahu ta'ala sa'yahum*) After rectifying the creed, practice as per the standing rules of jurisprudence (*be-muqtada'iy ahkam-i fiqhiya'*) is critical (*daruri*). There is no alternative to obeying (*imtithal*) that what has been commanded, and put aside (*ijtinab*) that what has been forbidden (*mamnu'*).

The duty of five times (a day) namaz should be discharged (*ada bayad*) without any laziness and without any breaking (*biy kasal, biy futur*) keeping its pre-conditions (*ba-ri'ayat-i shara'it*) and observing its pillars (*ba-ta'dil-i arkan*). If attaining the *nisab*-amount of wealth has been in your fate,then there is no alternative to paying the zakat. The 'great imam' (Abu Hanifa) (rad) has levied zakat on the jewellery of the womenfolk as well.

You should not consume (*saraf kardad*) your time in amusement and play (*lahw, la'ib*). That is, do not waste (*talaf nabayad namud*) the priceless years (of your life) (*'umr garami*) in meaningless activities. So how (much worse) would it be to consume (*saraf*) it in doing activities that are forbidden and prohibited (*manhiy, mahzurat*) by the sharia?

Do not long for (*raghbat*) songs and music (*sarwad, naghma'*), and do not be seduced (*farifteh*) by the pleasure (*iltidhadh*) they create — it is poison (*samm*) sweetened with honey (*'asal*) or poison (*zahr*) laced with sugar. Preserve yourself from (the sin of) backbiting (*ghibat*), and slander (*sukhun chini*). Sharia has threatened much punishment (*'idha-i shar'i, warid ast*) for taking up these two vices (*dar bab-i irtikab-i iyn do dhamima*).

It is essential to refrain (*ijtinab daruri ast*) from lying (*az durogh goftan*) and from making (*bastan*) false accusations (*buhtan*). They are forbidden in every religion (*dar jami' adyan haram ast*) and the people who engage (*murattib*) in those (vices) are warned (*maw'ud*) with threats (*be-wa'idha*) (of punishment.) It is a magnificent act (*aza'im-i umur*) to conceal (*satr*) the faults of the creation (*'uwub-i khalq*), and sins of the creations (*dhunub-i khala'iq*), and ignore their mistakes (*zallat*). Forgiving someone (*'afw kardan*) is also a magnificent act (*aza'im-i umur*).

You should be compassionate (*mushfiq*) and kind (*mehrban*) towards your servants and underlings (*mahlukan, zirdastan*). You should not take on them for their mistakes. (*Wa be-taqsirat-i ishan ra muwakhaza' nabayad namud.*) And with or without cause, it is improper and inhuman to beat these poor ones, to call them bad names, or to give them pain. (*Wa be-taqrib wa biy taqrib, in namuradan ra zadan, wa dushnam kardan, wa idha rasanidan, na-munasib na-mula'im ast*).

You should focus on your own faults (*be-taqsirat-i an nazar bayad kard*), and consider that every moment (*har sa'at*), our relationship (*nisbat*) with God is going down (as we are doing so many infractions before God) but still God (SWT) does not hasten (*ta'jil*) taking it into account (*be-muwakhadha'-i an*, and does not stop our sustenance (*rizq*).

10.8.2 Zikr

After rectifying the creed and observing the rules of jurisprudence (*ahkam-i fiqhiya'*), you should be drowned in the zikr of the lord for the rest of your time. You should practice in the manner that you have been taught the method of zikr. And whatever keeps you from doing it, you must consider it as your own enemy and stay away from it.

> Whatever that is more beautiful than the zikr of God
> even if it were as sweet as, if would pluck out the soul
>
> Har cheh juz dhikr-i khoda'i ahsan-'st
> gar shukr-i khordan bud, jan kondan-st

When we met, I told you that the more cautious would you be in the matters of the sharia,the deeper would be your meditative-state (*jam'iyat*) in the zikr. On the other hand, if you would neglect to observe the rules of the sharia, then the sweetness and pleasure (*halawat, iltidhadh*) of being absorbed (in zikr) would be ruined.

What more can I write? And exalted Allah teaches everything (*Wa 'llahu subhanahu a'lamu*).

10.9 Maktub 3.45

10.9.1 Heart: Do not hurt the heart

Praise be on Allah, lord of the worlds; benediction and peace be on his messenger Muhammad, and all his progeny (*Alhamdu li-'Lahi rabbi 'l-'alamina, wa 'l-salawatu wa 'l-taslimatu 'ala rasulihi Muhammadin, wa 'ala alihi ajma'ina*).

Now you may know that the heart (*qalb*)) is like the neighbor (*jaru*) of Allah, and there is nothing nearer his holy person (*janab*) than the heart. So be careful of it (*iya*). Do not hurt the heart, whether it belongs to a faithful person or it belongs to a sinner (*mu'minan, 'asiyan.* So, indeed the neighbor should be defended (*yuhma*) even if he is a sinner. So estimate from this (analogy) (*fa-ahdharu*), and take pre-caution (*wah-dharu*)

So indeed, after unbelief (*kufr*), there is nothing that would hurt Allah more than hurting the heart, since it is nearer to God than anything else. And the entire creation is God's "devoted servant" (*'abid*). If one beats or verbally abuses a servant (*'abd*), his master is hurt. So what would be the disposition (*shan*) of the master, who is the absolute overlord (*maliku 'ala 'l-itlaqi*)?

Therefore, you may not intervene (*yatasarrafu*) in the matters of his created beings [and punish them] beyond the measure that he has fixed [as a punishment.] On the other hand, if you intervene [and punish them only] in the measure that God has legislated (*umira*), indeed it would not be considered hurting (*bi-dakhilin fi 'l-idha'i*), instead it would be merely obeying God's command. For example, lashing the unmarried fornicator a hundred times is the command of the sharia. [and that would not be considered oppression]. However, if he is lashed more than a hundred times, it would be considered oppression (*zulm*) and hurting the creation.

10.9.2 Heart: Noblest in creation is the heart

You may know that the heart is the most excellent (*afdalu*) thing in the creation, and the most noble (*ashrafuha*). [And its explanation is this:]

1. Man is the most excellent thing among all that is in the macrocosm (*'alam al-kabir*) — he is such due to his undifferentiatedness and all-comprehensiveness (*ijmalihi, jam'ihi*).
2. And in that same way, the heart is [the most excellent thing in man]. It is because [of both of these following two reasons]:
   (a) The heart comprehends all that is in man (*jam'iyatihi ma fi 'l-insani*), and also because
   (b) The heart is perfectly "a simple thing" and undifferentiated (*basatatihi, ijmalihi*).
3. Conclusion #1: Heart is the most excellent thing in the cosmos.
4. That [thing] which is the most strictly undifferentiated and the most comprehensive (*ashadda ijmalan, akthara jam'iyatan*) is the nearest [thing] to the person of God (*aqraba ila janabihi ta'ala*).
5. Conclusion #2: Heart is the nearest thing to God

10.9.3 Heart: Ascends to God

Whatever that is in the human body is either from the world of empirical things or the world of command (*'alam-i khalq, 'alam-i amr*). And the heart is the intermediary realm (*barzakh*) in-between them.

diagram 1. world of command (*'alam al-amr*) 2. heart 3. world of empirical things (*'alam al-khalq*) title of diagram: position of the heart

[The first phase of the salik's ascent is differentiated and it is this:]

1. When they are ascending level by level (*fi maratibi 'l-'uruj*) each one of the subtleties (*lata'if*) of man ascends to its own prototype (*usulihi*). For example,

   firstly , the subtlety or *latifa'* water ascends towards the prototype of water.

   (a) Then [secondly], the *latifa'* air ascends] towards the prototype of air.

   (b) Then [thirdly], the *latifa'* fire ascends) towards the prototype of fire.

2. Next, the subtleties (*ruh, sirr, khafi, akhfa'*) ascend towards their own prototypes (*usuli 'l-lata'ifi*).

3. Next, [the *lata'if*] ascend towards the particular name (*ismi 'l-juz'iyyi*) [for that name] which is [the salik's] lord (*rabb*) (or origin of entification, *mansha' al-ta'ayyun*).

4. Next the (*lata'if*) ascend towards [the salik's] universal name (*ismi kulliyyihi*).

5. Next, [the *lata'if*] ascend to wherever Allah wills.

[The second phase of the salik's ascent is undifferentiated and it is this]: The heart proceeds differently as it lacks a prototype, towards which it may ascend. Instead, it ascends towards the person (*dhat*) of God from the [very] beginning. Therefore, the heart is indeed the door to the absent he-ness (*babu ghaybi 'l-huwiyyat*).

However, it is hard [for the salik] to arrive (*al-wusula*) [on the person of God] via the path of the heart alone (*wahda'*), without he completing that differentiated (journey, beforehand.) (*itmami dhalika 'l-tafsil*)

Take note! Can u not see that the all-comprehensiveness and the spaciousness in [the heart] (*al-jami'iiyata, al-tawsi'ata fihi*) are completed only after those levels (*maratib*) [of the first phase of the ascent] are journeyed (*tayy*) in a differentiated manner ((*ba'da tayyihi tilka 'l-maratiba 'l-tafsiliyyata*). Here, the heart refers to the all-comprehensive thing that comprehends the *simplest of the simple things* (*al-jami'u 'l-basitu 'l-absatu*) not that bodily part made of flesh (*mudghatu 'l-lahmiyatu*) [that is the physical heart].

10.10 Maktub 3.84

To Hafiz Abdul Ghafur

10.10.1 Zikr

Praise be on God! Peace be on his elect devotees (*Alhamdu li-'llahi wa salamun 'ala 'ibadihi 'lladhina 'stafa*)! The seekers on this path should first rectify their creed according to the doctrines of the people of truth (praise be on Allah for keeping me with it), and these doctrines are indeed true. Second, they should learn the rules as per the science of jurisprudence (*fiqh*), and practice as that science stipulates. Third, every instant, you should be engaged in the zikr of God (*ilahi*). However, that zikr must be taken from a shaykh who is perfect himself, and can make others perfect as well (*shaykh-i kamil-i mukammil*). For perfection may not come from an imperfect man.

Chant zikr all the time, so that after performing the obligatory, [incumbent] and stressed sunna prayers (*fard, wajib, sunnat-i mu'aqqada*), you do not do any other [religious] practice. Even that, you should stop reciting the Quran, and doing supererogatory worships. Chant zikr, be it with ablution or without. Remain absorbed in it while standing, sitting or lying. Do not remain without zikr while going or coming, eating or sleeping.

> Chant zikr and zikr, as long as you live
> A pure heart is created via the zikr of the all-merciful
>
> Zikr gu, zikr ta, tora jan-ast
> Paki dil, ze zikr-i rahmanan-ast

So perfect (*pardaz*) [i.e., deep, focused, concentrated] should be this perpetual zikr that everything else but the object of that zikr [i.e. God] is obliterated from the expanse of your breast (*saht-i sina-i u rakht bar band*), and not even a sign of them any longer remains in the inner realm. So, all that is other than God, in the way of disturbing thoughts (*khatrat*), they no longer disturb his heart. Even if you think about the others purposefully, still it would not be possible as the heart has forgotten everything else except [God], the object of the zikr [forever]. Attaining this forgetfulness — that makes the heart forget all that is other than God (*ma sewa*) — it is the preface to the reaching the intended destination (*muqaddama-i wusul-i matlub*), bringing the good news that it would be reached. About attaining what is sought, and truly reaching the destination, what can I write? It is beyond the beyond (*wara'-i wara'*)!

> How would I reach the beloved?
> When there are mountains, caves, and trenches on the path
>
> Kaifa 'l-wusulu ila su'ada wa dunaha
> Qulalul jibali wa dunahunna khuyufu

Honorable brother, when you would complete this lesson [by the grace of exalted Allah], you would study the next lesson.

Exalted Allah grants favors. Peace on them who follow guidance (*Wa 'llahu subhanahu 'l-muwaffiqu. Wa 'l-salamu 'ala mani 'ttaba'a 'l-huda*)!

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